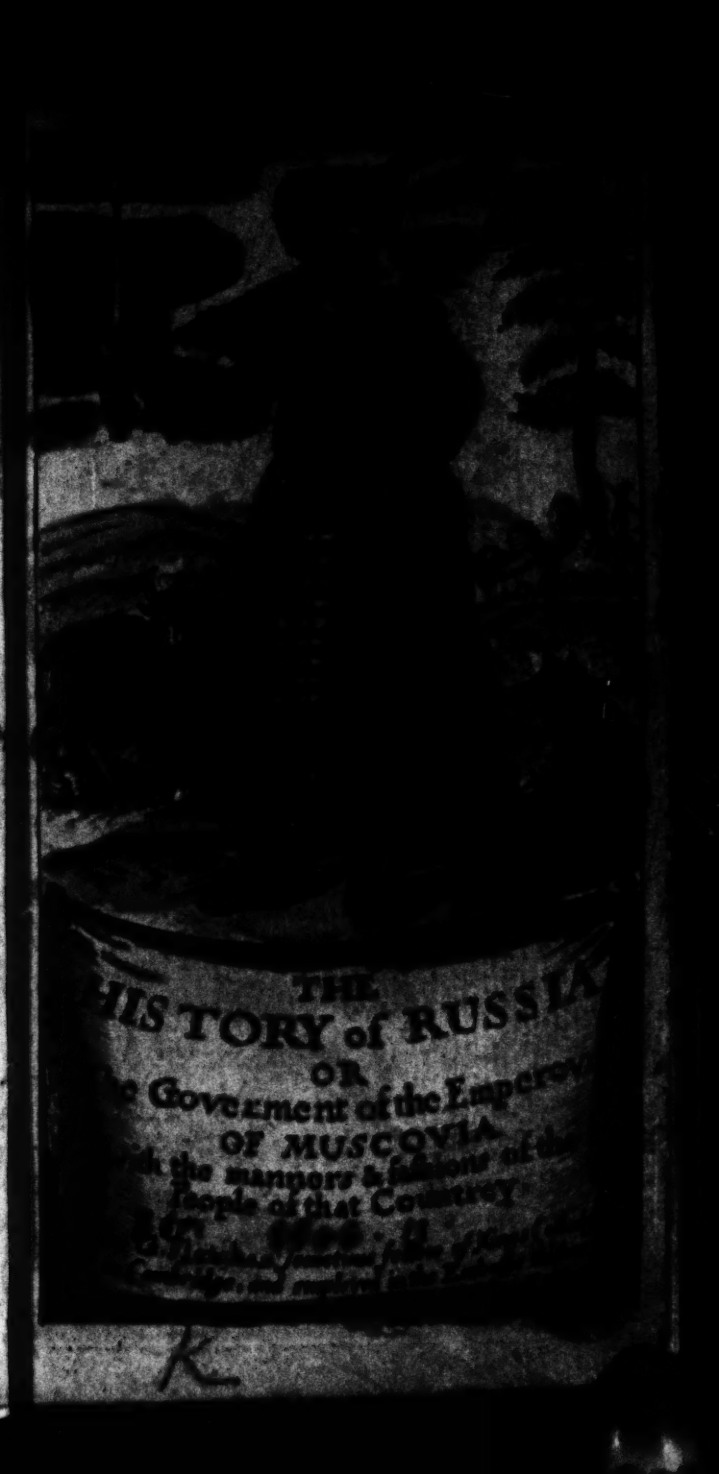
THE
HISTORY of RUSSIA
OR
the Government of the Emperor
OF MUSCOVIA
with the manners & fashions of the
People of that Country

MVSEVM
BRITAN
NICVM

# The Contents of the ſeverall Chapters.


| Chap. | | Fol. |
|---|---|---|
| 1 | THe deſcription of the Countrey of Ruſſia, with the breadth length and names of the Shires | 1 |
| 2 | Of the Soyl and Climate | 6 |
| 3 | The native commodities of the Countrey | 14 |
| 4 | The chief Cities of Ruſſia | 28 |
| 5 | The houſe or ſtock of the Ruſſe Emperour | 34 |
| 6 | The manner of inauguratiõ of the Ruſſe Emperours | 40 |
| 7 | The manner of their Government | 47 |
| 8 | The manner of holding their Parliaments | 52 |
| 2 | The Ruſſe Nobilitie and | |

*by what means it is kept in an under proportion agreeable to that ſtate* 57
10 *The government of their Provinces or Shires* 70
11 *The Emperours Privie Councel* 82
12 *The Emperours cuſtomes and other Revennes, with the Sophiſmes practiſed for the encreaſe of them* 86
13 *The Ruſſe Commonaltie, and their condition* 107
14 *Their publick juſtice and manner of proceeding therein* 117
15 *The Emperours forces for his Warres, with the Officers and their ſalaries* 127
16 *Their manner of muſtering, armour, and proviſion of victuall* 137
17 *Their order in marching, charging,*

charging, and their martiall discipline. 141
18 Their Colonies, and policie in maintaining their purchases by conquest 146
19 Their borderers with whom they have most to do in warre and peace 155
20 Of the Permians, Samoites and Lappes 180
21 Their Ecclesiasticall state, with their Church Offices 166
22 Their Liturgie or form of Church-service, with their manner of administring the Sacraments 218
23 The doctrine of the Russe Church 231
24 Their manner of solemnizing Marriages 240
25 The other Ceremonies of the Russe Church 246

26 The

26 The Emperours domestic
behaviour 25
27 The Emperours houshold
with the offices of his hous
265
28 The private behaviour an
manner of the Russe people
268

# *The description of the Countrey of Russia, with the breadth, length, and names of the Shires.*

## CHAP. I.

THe countrey of *Russia* was sometimes called *Sarmatia*. It changed the name (as some do suppose) for that it was parted into divers small and yet absolute governments, not depending nor being subject the one to the other. For *Russe* in that tongue doth signifie as much as *to part, or divide*. The *Russe* reporteth that foure brethren, *Truber*, *Rurico*, *Sineus*, and *Varivus*, divided among them the North parts of the countrey. Likewise, that the South parts were possessed by foure other, *Kio*, *Scieko*, *Choranus*, and their sister *Libeda*: each calling his territorie after his own name. Of this partition it was called *Russia*, about the yeare from

Christ 860. As for the conjecture which I find in some Cosmographers, that the *Russe* nation borrowed the name of the people called *Roxellani*, and were the very same nation with them, it is without all good probabilitie, both in respect of the etymologie of the word, (which is very far fet) and especially for the seat and dwelling of that people, which was betwixt the two rivers of *Tanais* and *Boristhenes* (as *Strabo* reporteh) quite another way from the countrey of *Russia*.

When it bare the name of *Sarmatia*, it was divided into two chief parts: the *White* and the *Black*. The *White Sarmatia* was all that part that lieth towards the North, and on the side of *Liefland*: as the Provinces now called *Duyna*, *Vagha*, *Ustic*, *Vologda*, *Cargapolia*, *Novogradia*, *&c.* whereof *Novograd velica* was the Metropolis or chief citie. *Black Sarmatia* was all that countrey that lieth Southward, towards the *Euxin*, or *Black Sea*: as the dukedome of *Volodemer*, of *Mosko*, *Rezan*, *&c.* Some have thought that the name of *Sarmatia* was first

taken

taken from one *Sarmates*, whom *Moſes* and *Joſephus* call *Aſarmathes*, ſonne to *Joktan*, and nephew to *Heber*, of the poſteritie of *Sem*. But this ſeemeth to be nothing but a conjecture taken out of the likeneſſe of the name *Aſarmathes*. For the dwelling of all *Joktans* poſteritie is deſcribed by *Moſes* to have been betwixt *Meſcha* or *Maſius* (an hill of the *Amonites*) and *Sephace*, near to the river *Euphrates*. Which maketh it very unlikely that *Aſarmathes* ſhould plant any colonies ſo farre off in the North & Northweſt countries. It is bounded Northward by the *Lappes* and the North *Ocean*: On the Southſide by the *Tartars* called *Chrims*. Eaſtward they have the *Nagaian Tartar*, that poſſeſſeth all the countrey on the Eaſtſide of *Volgha*, towards the *Caſpian* ſea. On the Weſt and Southweſt border lie *Lituania*, *Livonia*, and *Polonia*.

The whole countrey, being now reduced under the government of one, containeth theſe chief Provinces or Shires: *Volodemer* (which beareth the firſt place in the Emperours ſtyle,

becauſe their houſe came of the Dukes of that countrey) *Moſko*, *Niſnovogrod*, *Pleſko*, *Smolensko*, *Novogrod velica* (or *Nevogrod* of the low countrey) *Roſtove*, *Yarulave*, *Bealozera*, *Bezan*, *Duyna*, *Cargapolia*, *Meſchora*, *Vagha*, *Wiatga*, *Ghaleiſa*. Theſe are the naturall ſhires pertaining to *Ruſſia*, but farre greater and larger then the ſhires of England, though not ſo well peopled. The other countreys or provinces which the *Ruſſe* Emperours have gotten perforce added of late to their other dominion, are theſe which follow, *Twerra*, *Yougheria*, *Permia*, *Vadska*, *Boulgheria*, *Chernigo*, *Oudoria*, *Obdoria*, *Condora*, with a great part of *Siberia*: where the people, though they be not naturall *Ruſſes*, yet obey the Emperour of *Ruſſia*, and are ruled by the laws of his countrey, paying cuſtomes and taxes as his own people do. Beſides theſe he hath under him the kingdomes of *Cazan* and *Aſtracan*, gotten by conqueſt not long ſince. As for all his poſſeſſion in *Lituania* (to the number of 30. great towns and more) with *Narve* and *Derp* in *Livonia*, they are quite gone,

gone, being ſurpriſed of late years by the kings of *Poland* and *Sweden*. Theſe Shires and Provinces are reduced all into foure *Juriſdictions*, which they call *Chetſyrds* (that is) *Tetrarchies* or *Fourthparts*, whereof we are to ſpeak in the title or chapter concerning the Provinces and their manner of government.

The whole countrey is of great length and breadth. From the North to the South (if you meaſure from *Cola* to *Aſtracan* which bendeth ſomewhat Eaſtward) it reacheth in length about 4260 verſt or miles. Notwithſtanding the Emperour of *Ruſſia* hath more territorie Northward, farre beyond *Cola*, unto the river of *Tromſchua*, that runneth a 1000. verſt, welnigh beyond *Pechinga*, near to *Wardhouſe*, but not intire nor clearly limited, by reaſon of the kings of *Sweden* and *Denmark*, that have divers towns there as well as the *Ruſſe*, plotted together the one with the other, every one of them claiming the whole of thoſe North parts as his own right. The breadth (if you go from that part of his territorie that

lieth fartheſt Weſtward on the *Narve* ſide, to the parts of *Siberia* eaſtward, where the Emperour hath his garriſons) is 4400. verſt or thereabouts. A verſt (by their reckoning) is a 1000 paces, yet leſſe by one quarter then an Engliſh mile. If the whole dominion of the *Ruſſe* Emperour were all habitable, and peopled in all places, as it is in ſome, he would either hardly hold it all within one regiment, or be overmightie for all his neighbour Princes.

## *of the Soil and Climate.*

## CHAP. II.

THe ſoil of the countrey for the moſt part is of a ſlight ſandie mould, yet very much different one place from another for the yield of ſuch things as grow out of the earth. The countrey Northwards towards the parts of S. *Nicholas* and *Cola*, and Northeaſt towards *Siberia*, is all very barren, and full of deſert woods, by reaſon of the climate, and extremitie of the cold in winter-time. So likewiſe along the river *Volgha*, betwixt

wixt the countreys of *Cazan* and *Astracan*, where (notwithſtanding the ſoil is very fruitfull) it is all unhabited, ſaving that upon the river *Volga* on the weſtſide the Emperour hath ſome fewcaſtles with gariſons in them. This happeneth by means of the *Chrim Tartar*, that will neither himſelf plant towns to dwell there (living a wild and vagrant life) nor ſuffer the *Ruſſe* (that is farre off with the ſtrength of his countrey) to people thoſe parts. From *Vologda* (which lieth almoſt 1700. verſt from the port of S. *Nicholas*) down towards *Mosko*, and ſo towards the ſouth part that bordereth upon the *Chrim* (which containeth the like ſpace of 1700. verſt or thereabouts) is a very fruitfull and pleaſant countrey, yielding paſture and corn, with woods and waters in very great plentie. The like is betwixt *Rezan* (that lieth Southeaſt from *Mosko*) to *Novograd* and *Vobsko*, that reacheth furtheſt towards the Northweſt. So betwixt *Mosko* and, *Smolensko* (that lieth Southweſt towards *Lituania*) is a very fruitfull and pleaſant ſoil.

The whole countrey differeth very much from it ſelf by reaſon of the yeare: ſo that a man would marvell to ſee the great alteration and difference betwixt the winter and the ſummer *Ruſsia*. The whole countrey in the winter lieth under ſnow, which falleth continually, and is ſometime of a yard or two thick, but greater towards the North. The rivers and other waters are frozen up a yard or more thick, how ſwift or broad ſoever they be. And this continueth commonly five moneths, *viz.* from the beginning of November till towards the end of March, what time the ſnow beginneth to melt. So that it would breed a froſt in a man to look abroad at that time, and ſee the winter face of that countrey. The ſharpneſſe of the aire you may judge of by this, for that water dropped down, or caſt up into the aire, congealeth into ice before it come to the ground. In the extremitie of winter, if you hold a pewter diſh or pot in your hand, or any other metall (except in ſome chamber where their warm ſtoves be) your fingers will frieze faſt

unto

unto it, and draw off the skinne at the parting. When you passe out of a warm room into a cold, you shall sensibly feel your breath to wax stark, and even stifling with the cold, as you draw it in and out. Divers not onely that travel abroad, but in the very markets and streets of their towns are mortally pinched and killed withall: so that you shall see many drop down in the streets, many travellers brought into the towns sitting dead and stiff in their sleds. Divers lose their noses, the tips of their ears, and the balls of their cheeks, their toes, feet, &c. Many times (when the Winter is very hard and extreme) the bears and wolves issue by troops out of the woods driven by hunger, and enter the villages, tearing and ravening all they can find, so that the inhabitants are faln to flee for safe-guard of their lives. And yet in the Summer-time you shall see such a new hue and face of a countrey, the woods (for the most part which are all of firre and birch) so fresh and so sweet, the pastures and medows so green and well grown (and that upon

the ſudden) ſuch varietie of flowers, ſuch noiſe of birds (ſpecially of Nightingales, that ſeem to be more loud and of a more variable note then in other countries) that a man ſhall not lightly travell in a more pleaſant countrie.

And this freſh and ſpeedy growth of the ſpring there ſeemeth to proceed from the benefit of the ſnow; which all the winter-time being ſpread over the whole countrey as a white robe, and keeping it warm from the rigour of the froſt, in the ſpring time (when the ſunne waxeth warm, and diſſolveth it into water) doth ſo throughly drench and ſoke the ground, that is ſomewhat of a ſlight and ſandie mould, and then ſhineth ſo hotly upon it again, that it draweth the herbs and plants forth in great plenty and varietie in a very ſhort time. As the winter exceedeth in cold, ſo the ſummer inclineth to overmuch heat, ſpecially in the moneths of June, July, and Auguſt, being much warmer then the ſummer-aire in England.

The countrie throughout is very well

well watered with ſprings, rivers, and ozeraes or lakes. Wherein the providence of God is to be noted, for that much of the countrey being ſo farre inland, as that ſome part lieth a 1000. miles and more every way from any ſea, yet it is ſerved with fair rivers, and that in very great number, that emptying themſelves one into another run all into the ſea. Their lakes are many and large, ſome of 60. 80. 100. and 200. miles long, with breadth proportionate.

The cheif rivers are theſe; 1. *Volgha*, that hath his head or ſpring at the root of an Aldertree, about 200. verſt above *Yaruſlave*, and groweth ſo big by the encreaſe of other rivers by that time it cometh thither, that it is broad an Engliſh mile and more, and ſo runneth into the *Caſpian* ſea, about 2800. verſt or miles of length.

The next is *Boriſthenes* (now called *Neper*) that divideth the countrey from *Lituania*, and falleth into the *Euxin* ſea.

The third *Tanais* or *Don* (the ancient bounder betwixt *Europe* and *Aſia*) that taketh his head out of *Rezan*

*Rezan Ozera*, and ſo running through the countrey of the *Cbrim Tartar*, falleth into the great ſea lake or mear, called *Maotis*, by the Citie of *Azou*. By this river (as the *Ruſſe* reporteth) you may paſſe from their citie *Mosko* to *Conſtantinople*, and ſo into all thoſe parts of the world by water, drawing your boat (as their manner is) over a little *Iſthmus* or narrow ſlip of land, a few verſts overthwart. Which was proved not long ſince by an Ambaſſadour ſent to *Conſtantinople*, who paſſed the river of *Moskua*, and ſo into another called *Ocka*, whence he drew his boat over into *Tanais*, and thence paſſed the whole way by water.

The fourth is called *Duyna*, many hundred miles long, that falleth Northward into the Bay of Saint *Nicholas*, and hath great Alabaſter rocks on the banks towards the ſea-ſide.

The fifth *Duna*, that emptieth into the *Baltick* ſea by the town *Riga*.

The ſixth *Onega*, that falleth into the Bay at *Solovetsko*, 90. verſt from the port of S. *Nicholas*. This river below

low the town *Cargapolia* meeteth with the river *Volock*, that falleth into the *Finland* sea by the town *Yama*. So that from the port of S. *Nicholas* into the *Finland* sea, and so into the Sound, you may passe all by water, as hath been tryed by the *Russe*.

The seaventh *Suchana*, that floweth into *Duyna*, and so into the North sea.

The eighth *Ocka*, that fetcheth his head from the borders of the *Chrim*, and streameth into *Volgha*.

The ninth *Moskua*, that runneth through the citie *Mosko*, and giveth it the name.

There is *Wichida* also, a very large and long river, that riseth out of *Permia*, and falleth into *Volgha*. All these are rivers of very large streams, the least to be compared to the *Thames* in bigneſſe, and in length farre more, besides divers other. The Pole at *Mosko* is 55. degrees 10. minutes. At the port of S. *Nicholas* towards the North 63. degrees and 50. minutes.

## *The native commodities of the Countrey.*

### CHAP. III.

FOr kinds of fruits, they have apples, pears, plums, cherries, red and black (but the black, wild) a deen like a musk-millian, but more ſweet and pleaſant, cucumbers and goords (which they call *Arbouſe*) raſps, ſtrawberries, and hurtilberries, with many other berries in great quantitie in every wood and hedge. Their kinds of grain are wheat, rie, barley, oats, peaſe, buckway, pſnytha, that in taſte is ſomewhat like to rice. Of all theſe grains the countrey yieldeth very ſufficient with an overplus quantitie, ſo that wheat is ſold ſometime for two *alteens* or ten pence ſtarling the *Chetfird*, which maketh almoſt three Engliſh buſhels.

Their rye is ſowed before the winter, all their other grain in the ſpring time, and for the moſt part in May. The *Permians* and ſome other that dwell farre North, and in deſert places, are ſerved from the parts that lie more

more Southward, and are forced to make bread ſometimes of a kind of root (called *Vaghnoy*) and of the middle rine of the firre tree. If there be any dearth (as they accounted this laſt yeare, *An.* 1588. wheat and rie being at 13. *alteens*, or 5. ſhillings 5. pence ſterling the (*bet ſird*) the fault is rather in the practice of their Nobilitie that uſe to engroſſe it, then in the countrey it ſelf.

The native commodities of the countrey (wherewith they ſerve both their own turns, and ſend much abroad to the great enriching of the Emperour and his people) are many and ſubſtantiall. Firſt, furres of all ſorts. Wherein the providence of God is to be noted, that provideth a naturall remedie for them to help the naturall inconvenience of their countrey by the cold of the climate. Their chief furres are theſe, *Black fox, Sables, Luſernes, Dunne fox, Martrones, Gurneſtalles or Armins, Laſets or Miniver, Bever, Wulverins, the skin of a great water Rat that ſmelleth naturally like musk, Calaber or Gray ſquirrel, Red ſquirrel, Red and White*

*white fox*. Beſides the great quantitie ſpent within the countrey (the people being clad all in furres the whole Winter) there are tranſported out of the countrey ſome years by the merchants of *Turkie*, *Perſia*, *Bougharia*, *Georgia*, *Armenia*, and ſome other of Chriſtendome to the value of foure or five hundred thouſand rubbels, as I have heard of the Merchants. The beſt Sable furre groweth in the countrie of *Pechora*, *Momgoſorkoy* and *Obdorskoy*; the worſer ſort in *Siberia*, *Perm*, and other places. The black fox and red come out of *Siberia*, white and dunne from *Pechora*, whence alſo come the white wolf, and white beat skin. The beſt Wulverin alſo thence, and from *Perm*. The beſt Martrons are from *Siberia*, *Cadam*, *Morum*, *Perm*, and *Cazan*. Lyſerns, Minever, and Armins, the beſt are out of *Gallets*, and *Ongletes*, many from *Novogrod*, and *Perm*. The beaver of the beſt ſort breedeth in *Murmonskey* by *Cola*. Other common furres, and moſt of theſe kinds grow in many, and ſome in all parts of the countrey.

The

The second commoditie is of Wax, whereof hath been shipped into forein countreys (as I have heard it reported by those that best know it) the summe of 50000. pood yearly, every pood containing 40. pound, but now about 10000. pood a yeare.

The third is their Hony, whereof besides an exceeding great quantitie spent in their ordinary drinks (which is *mead* of all sorts) and their other uses, some good quantitie is carried out of the countrey. The chief increase of honie is in *Murdua* and *Cadam* neer to the *Cheremissen Tartar*: much out of *Severskoy*, *Rezan*, *Morum*, *Cazan*, *Dorogobose*, and *Vasma*.

Fourthly, of Tallow they afford a great weight for transportation: not onely for that their countrey hath very much good ground apt for pasturage of cattel, but also by reason of their many Lents and other Fasts: and partly because their great men use much wax for their lights, the poorer and meaner sort birch dried in their stoves, and cut into long shivers, which they call *Luchinos*. Of tallow there hath been shipped out of the

the realm a few years since about a 100000. pood yearly, now not past 30000. or thereabouts. The best yield of tallow is in the parts and territories of *Smolensko*, *Yaruslave*, *Ouglits*, *Novogrod*, and *Vologda*, *Otfer*, and *Gorodetskey*.

Another principall commoditie is their Losh and Cow hide. Their Losh or Buff hide is very fair and large: Their bull and cow hide (for oxen they make none, neither yet weather) is of a small sise. There hath been transported by merchants strangers some years a 100000 hides. Now it is decreased to a 30000. or thereabouts. Besides great store of goats skinnes, whereof great numbers are shipped out of the countrey. The largest kind of Losh or Buff breedeth about *Rostove*, *Witbida*, *Novogrod*, *Morum*, and *Perm*; the lesser sort, within the kingdome of *Cazan*.

Another very great and principall commoditie is their Trane oyl, drawn out of the Seal fish. Where it will not be impertinent to shew the manner of their hunting the Seal, which they make this oyl of, which is

in

in this ſort: Toward the end of Summer (before the froſt begin) they go down with their boats into the Bay of S. *Nicholas*, to a cape called *Cuſconeſſe* or *Foxnoſe*, where they leave their boats till the next ſpring-tide. When the ſunne waxeth warm toward the ſpring, and yet the ice not melted within the Bay, they return thither again. Then drawing their boats over the ſea-ice, they uſe them for houſes to reſt and lodge in. There are commonly about 17. or 18. fleet of them, of great large boats, which divide themſelves into divers companies, five or ſix boats in a conſort.

They that firſt find the haunt, fire a beacon, which they carrie with them for the nonce. Which being eſpied by the other companies, by ſuch among them as are appointed of purpoſe, they come altogether and compaſſe the Seals round about in a ring, that lie ſunning themſelves together upon the ice, commonly foure or five thouſand in a ſhole, and ſo they invade them every man with his club in his hand. If they hit them on the noſe, they

they are ſoon killed: If on the ſide or back they bear out the blow, and many times ſo catch and hold down the club with their teeth by main force, that the partie is forced to call for help to his fellows.

The manner of the Seals is, when they ſee themſelves beſet, to gather all cloſe together in a throng or plump to ſway down the ice, and to break it (if they can) which ſo bendeth the ice, that many times it taketh the ſea-water upon it, and maketh the hunters to wade a foot or more deep. After the ſlaughter, when they have killed what they can, they fall to ſharing every boat his part in equall portions: and ſo they flay them, taking from the body the skin, and the lard or fat with all that cleaveth to the skin. This they take with them, leaving the bodies behind, and ſo go to ſhore. Where they dig pits in the ground of a fathom and an half deep or thereabout, and ſo taking the fat or lard off from the skin they throw it into the pit, and caſt in among it hot burning ſtones to melt it withall. The uppermoſt and pureſt is ſold and

uſed

ſed to oyl wool for cloth, the groſſer that is of a red colour) they ſell to make ſope.

Likewiſe of *Ickary* or *Cavery*, a great quantitie is made upon the riuer of *Volgha* out of the fiſh called *Bellougina*, the *Sturgeon*, the *Severiga* and the *Sterledey*. Whereof the moſt part is ſhipped by *French* and *Netherlandiſh* merchants for *Italie* and *Spain*, ſome by Engliſh merchants.

The next is of Flax and Hemp, whereof there hath been ſhipped (as I have heard merchants ſay) at the port of *Narve* a great part of a 100 ſhips ſmall and great yearly. Now, not paſt five. The reaſon of this abaſing and decreaſe of this and other commodities, that were wont to be tranſported in a greater quantitie, is the ſhutting up of the port of the *Narve* towards the *Finland* ſea, which now is in the hands and poſſeſſion of the *Sweden*. Likewiſe the ſtoppage of the paſſage overland by the way of *Smolensko*, and *Plotsko*, by reaſon of their warres with the *Polonian*, which cauſeth the people

to

to be leſſe provident in maintaining, and gathering theſe and the like commodities, for that they lack ſales. Partly alſo for that the Merchants and Mouſicks (for ſo they call the common ſort of people) are very much diſcouraged by many heavy and intolerable exactions that of late time have been impoſed upon them, no man accounting that which he hath to be ſure his own. And therefore regard not to lay up any thing, or to have it beforehand, for that it cauſeth them many times to be flieced and ſpoiled not onely of their goods, but alſo of their lives. For the growth of flax the province of *Vobſko* and the countrey about is the chief and onely place: For hemp, *Smolenſko*, *Dorogoboſe* and *Vaſma*.

The countrey beſides maketh great ſtore of ſalt. Their beſt ſalt is made at *Stararonſe* in very great quantitie, where they have great ſtore of ſalt wels, about 250. verſt from the ſea. At *Aſtracan* ſalt is made naturally by the ſea-water, that caſteth it up into great hills, and ſo it is digged down, and carried away by the merchants

chants and others that will fetch it from thence. They pay to the Emperour for acknowledgement or custome 3.d. *Ruſſe* upon every hundred weight. Beſides theſe two, they make ſalt in many other places of the Realm, as in *Perm*, *Wichida*, *Totma*, *Kenitſma*, *Solovetsky*, *Ocona*, *Bombaſey*, and *Nonoſks*, all out of ſalt-pits, ſave at *Solovetskey*, which lieth near to the ſea.

Likewiſe of tarre they make a great quantitiy out of their firre trees in the countrey of *Duyna* and *Smolensko*, whereof much is ſent abroad. Beſides theſe (which are all good and ſubſtantiall commodities) they have divers other of ſmaller account, that are naturall and proper to that countrey: as the fiſh tooth which they call *Ribazuba*, which is uſed both among themſelves, and the *Perſians* and *Bougharians* that fetch it from thence, for beads, knives, and ſword hafts of Noblemen and gentlemen, and for divers other uſes. Some uſe the powder of it againſt poyſon, as the Unicorns horn. The fiſh that weareth it is called a *Morſe*, and is caught

caught about *Pechora*. These fish teeth some of them are almost two foot of length, and weigh eleven or twelve pound apiece.

In the province of *Corelia*, and about the river *Duyna* towards the North sea, there groweth a soft rock which they call *Slude*. This they cut into pieces, and so tear it into thin flakes, which naturally it is apt for, and so use it for glasse-lanthorns and such like. It giveth both inwards and outwards a clearer light then glasse, and for this respect is better then either glasse or horn; for that it neither breaketh like glasse, nor yet will burn like the lanthorn. Saltpeter they make in many places, as at *Ongkises*, *Yarnslave* and *Vstug*, and some small store of brimstone upon the river *Volgha*, but want skill to refine it. Their iron is somewhat brittle, but a great weight of it is made in *Corelia*, *Cargapolia*, and *Vstug Thelesna*. Other myne they have none growing within the Realm.

Their beasts of strange kinds are the Losh, the Ollen, the wild Horse, the Bear, the Wolvering, or wood Dog,

Dog, the Lyſern, the Beaver, the Sable, the Martron, the black and dun Fox, the white Bear towards the ſea-coaſt of *Pechora*, the Gurnſtale, the Laſet or Minever. They have a kind of Squirrel that hath growing on the pinion of the ſhoulder-bone a long tuft of hair, much like unto feathers, with a farre broader tail then have any other Squirrels, which they move and ſhake as they leap from tree to tree much like unto a wing. They ſkiſe a large ſpace, and ſeem for to flie withall; and therefore they call them *Letach Vechſhe*, that is, the flying Squirrels; Their Hares and Squirrels in ſummer are of the ſame colour with ours: in winter the Hare changeth her cote into milk white, the Squirrel into gray, whereof cometh the *Calaber*.

They have fallow Deer, the roe-buck, and goats very great ſtore. Their horſes are but ſmall, but very ſwift and hard; they travell them unſhod both winter and ſummer, without all regard of pace. Their ſheep are but ſmall, and bear courſe and

harſh wooll. Of fowl, they have divers of the principall kinds: Firſt, great ſtore of Hawks, the Eagle, the Gerfaulcon, the Slightfaulcon, the Goſhawk, the Taſſel, the Sparhawk, &c. But the principall Hawk that breedeth in the countrey is counted the Gerfaulcon.

Of other fowls their principall kinds are the Swanne tame and wild (whereof they have great ſtore) the Stork, the Crane, the Tedder, of the colour of a Feaſant, but farre bigger, and liveth in the firre-woods. Of Feaſant and Partridge they have very great plentie. An Owl there is of a very great bigneſſe, more ugglie to behold then the Owls of this countrey, with a broad face, and ears much like unto a man.

For freſh-water fiſh beſides the common ſorts (as Carp, Pikes, Pearch, Tench, Roach, &c.) they have divers kinds very good & delicate: as the *Bellouga*, or *Bellougina* of 4. or 5. elns long, the *Oſitrina* or *Sturgeon*, the *Severiga*, and *Sterledy* ſomewhat in faſhion and taſte like to the *Sturgeon*, but not ſo thick nor

long

ng. These 4. kinds of fish breed in he *Volgha*, and are caught in great lenty, and served thence into the hole Realm for a great food. Of the es of these foure kinds they make ery great store of *Icary* or *Caveary* as as said before.

They have besides these that breed n the *Volgha* a fish called the *Riba ela*, or white Salmon, which they ccount more delicate then they do he red Salmon: whereof also they ave exceeding great plentie in the ivers Northward, as in *Duyna*, the ri- er of *Cola*, &c. In the *Ozera*, or lake ear a town called *Perislave*, not arre from the *Moko*, they have a mall fish which they call the fresh- erring, of the fashion and somewhat f the taste of a sea herring. Their hief towns for fish are, *Yaruslave*, *Bealozera*, *Novogrod*, *Astracan*, and *Cazan*: which all yield a large cu- stome to the Emperour every year for their trades of fishing, which they practise in summer, but send it frozen in the winter-time into all parts of the Realm.

## *The chief cities of Russia.*

## CHAP. IIII.

THe chief cities of *Russia* are, *Mosko*, *Novograd*, *Rostove*, *Volodomer*, *Plesko*, *Smolensko*, *Yaruslave*, *Periaslave*, *Nisnovograd*, *Vologda*, *Ustiuch*, *Golmigroe*, *Cazan*, *Astracan*, *Cargopolia*, *Columna*.

The citie of *Mosko* is supposed to be of great antiquitie, though the first founder be unknown to the *Russe*. It seemeth to have taken the name from the river that runneth on the one side of the town. *Berosus* the *Chaldean* in his fifth book telleth that *Nimrod* (whom other profane stories call *Saturn*) sent *Assyrius*, *Medus*, *Moscus*, and *Magog* into *Asia* to plant Colonies there, and that *Moscus* planted both in *Asia* and *Europe*. Which may make some probability that the citie, or rather the river whereon it is built, took the denomination from this *Moscus*: the rather becauſe of the climate or situation, which is in the very furtheſt part and liſt of *Europe*, bordering upon *Asia*.

The

The citie was much enlarged by one *Evan* or *John*, sonne to *Daniel*, that first changed his title of Duke into King, though that honour continued not to his posteritie; the rather because he was invested into it by the Popes Legate, who at that time was *Innocentius* the fourth about the year 1246. which was very much misliked by the *Russe* people being then a part of the Eastern or Greek Church. Since that time the name of this citie hath grown more famous, and better known unto the world: insomuch that not onely the province but the whole countrey of *Russia* is termed by some by the name of *Moscovia* the metropolite citie. The form of this citie is in a manner round, with three strong walls, circuling the one within the other, and streets lying between, whereof the inmost wall, and the buildings closed within it (lying safest as the heart within the bodie, fenced and watered with the river *Moskua*, that runneth close by it) is all accounted the Emperours castle. The number of houses (as I have heard) through the whole citie (being

reckoned by the Emperour a little before it was fired by the *Chrim)* was 41500. in all. Since the *Tartar* besieged and fired the town (which was in the yeare 1571.) there lieth waste of it a great breadth of ground, which before was well set and planted with buildings, specially that part on the Southside of *Moskua*, built not long before by *Basilius* the Emperour for his garison of souldiers, to whom he gave priviledge to drink Mead and Beer at the drie or prohibited times, when other *Russes* may drink nothing but water; and for that cause called this new citie by the name of *Nalei*, that is, *skinck* or *poure in*. So that now the citie of *Mosko* is not much bigger then the citie of *London*. The next in greatnesse, and in a manner as large, is the citie *Novogrode*: where was committed (as the *Russe* saith) the memorable warre, so much spoke of in Stories, of the *Scythian* servants, that took arms against their masters, which they report in this sort, *viz.* That the *Boiarens* or Gentlemen of *Novogrode* and the territorie about (which onely are souldiers

diers after the discipline of those countreys) had warre with the *Tartars*. Which being well performed and ended by them, they returned homewards. Where they understood by the way that their *Cholopcy* or bondslaves, whom they left at home, had in their absence possessed their towns, lands, houses, wives, and all. At which news being somewhat amazed, and yet disdaining the villanie of their servants, they made the more speed home: and so not farre from *Novograde* met them in warlike manner marching against them. Whereupon advising what was best to be done, they agreed all to set upon them with no other shew of weapon but with their horse-whips (which as their manner is every man rideth withall) to put them in remembrance of their servile condition, thereby to terrifie them, and abate their courage. And so marching on and lashing altogether with their whips in their hands they gave the onset: which seemed so terrible in the ears of their villains, and stroke such a sense into them of the smart of the

whip which they had felt before, that they fled altogether like ſheep before the drivers. In memorie of this victorie the *Novogradians* ever ſince have ſtamped their coin (which they call a *dingee Novogrodskoy*, currant through all *Ruſsia*) with the figure of a horſeman ſhaking a whip aloft in his hand. Theſe two cities exceed the reſt in greatneſſe. For ſtrength their chief towns are *Vobsko*, *Smolensko*, *Cazan* and *Aſtracan*, as lying upon the borders. But for ſituation *Jaruſlave* farre exceedeth the reſt. For beſides the commodities that the ſoil yieldeth of paſture and corn, it lieth upon the famous river *Volgha*, and looketh over it from a high bank very fair and ſtately to behold, whereof the town taketh the name. For *Jaruſlave* in that tongue ſignifieth as much as a fair or famous bank. In this town (as may be gueſſed by the name) dwelt the *Ruſſe* king *Vlademir* ſirnamed *Jaruſlave*, that married the daughter of *Harald* king of England, by mediation of *Sueno* the *Dane*, as is noted in the *Daniſh* ſtorie about the year 1067.

The

The other towns have nothing that is greatly memorable, save many ruines within their walls. Which sheweth the decrease of the *Russe* people under this government. The streets of their cities and towns in stead of paving are planked with firre-trees, plained and laid even close the one to the other. Their houses are of wood without any lime or stone, built very close and warm with firre-trees plained and piled one upon another. They are fastened together with dents or notches at every corner, and so clasped fast together. Betwixt the trees or timber they thrust in mosse (whereof they gather plentie in their woods) to keep out the aire. Every house hath a pair of stairs that lead up into the chambers out of the yard or street after the Scottish manner. This building seemeth farre better for their countrey, then that of stone and bricks; as being colder and more dampish then their wooden houses, specially of firre, that is a drie and warm wood, whereof the providence of God hath given them such store, as that you may build a fair

house for twentie or thirtie rubbels or little more, where wood is most scant. The greatest inconvenience of their wooden building is the aptnesse for firing, which happeneth very oft and in very fearfull sort, by reason of the drinesse and fatnesse of the fitre, that being once fired, burneth like a torch, and is hardly quenched till all be burnt up.

## *Of the house or stock of the Russe Emperours.*

### CHAP. V.

THe firname of the imperiall house of *Russia*, is called *Beala*. It took the originall (as is supposed) from the Kings of *Hungarie*. Which may seem the more probable for that the *Hungarian* Kings many years ago have born that name: as appeareth by *Bonfinius* and other Stories written of that countrey. For about the year 1059. mention is made of one *Beala* that succeeded his brother *Andreas*, who reduced the *Hungarians* to the Christian faith from whence they were fallen by Atheisme and Turkish

kish perswasion before. The second of that name was called *Beala the blind*, after whom succeeded divers of the same name.

That their ancestrie came not of the *Russe* nation, *Ivan Vasilowich* father to this Emperour would many times boast, disdaining (as should seem) to have his progenie derived from the *Russe* bloud: As namely to an English man his goldsmith, that had received bullion of him to make certain plate, whom the Emperour commanded to look well to his weight, *For my Russes* (said he) *are thieves all.* Whereat the workman looking upon the Emperour, began to smile. The Emperour, being of quick conceit, charged him to tell him what he smiled at. If your Majestie will pardon me (quoth the goldsmith) I will tell you. Your highnesse said that the *Russes* were all thieves, and forgot in the mean while that your self was a *Russe*. I thought so (quoth the Emperour) but thou art deceived. For I am no *Russe*, my ancestours were *Germanes* (for so they account of the *Hungarians* to be part

part of the *Germane* nation though indeed they come of the *Hunnes*, that invaded those countreys and rested in those parts of *Pannonia*, now called *Hungary*.

How they aspired to the Dukedome of *Volodemer* (which was their first degree, and ingrafting into *Russia*) and whether it were by conquest, or by marriage, or by what other means, I could not learn any certaintie among them. That from these beginnings of a small Dukedome (that bare notwithstanding an absolute government with it, as at that time did also the other Shires or Provinces of *Russia*) this house of *Beata* spread it self forth, and aspired by degrees to the monarchie of the whole countrey, is a thing well known, and of very late memorie. The chief of that house that advanced the stock, and enlarged their dominions, were the three last that reigned before this Emperour, to wit, *Iuan*, *Basilens*, and *Iuan* father to the other that reigneth at this time. Whereof the first that took unto him the name and title of Emperour, was *Basilens* father to *Iuan*,

and

and grandfather to this man. For before that time they were contented to be called great dukes of *Mosko*. What hath been done by either of these three, and how much they have added to their first estate by conquest or otherwise, may be seen in the chapter of their colonies or purchases perforce. For the continuance of the race, this house of *Beale* at this present is in like case, as are many of the greatest houses of Christendome, *viz.* the whole stock and race concluded in one, two, or some few of the bloud. For besides the Emperour that now is, who hath no child (neither is like ever to have for ought that may be conjectured by the constitution of his body, and the barenneſſe of his wife after so many years marriage) there is but one more *viz.* a child of six or seven years old, in whom resteth all the hope of the succession, and the posteritie of that house. As for the other brother that was eldest of the three, and of the best towardneſſe, he died of a blow given him by his father upon the head in his furie with his walking staff, or (as some say) of a thrust

thrust with the prong of it driven deep into his head. That he meant him no such mortall harm when he gave him the blow may appear by his mourning and pāssion after his sons death, which never left him till it brought him to the grave. Wherein may be marked the justice of God, that punished his delight in shedding of bloud with this murder of his sonne by his own hand, and so ended his dayes and tyrannie, together with the murdering of himself by extreme grief, for this his unhappie and unnaturall fact.

The Emperours younger brother of six or seven years old (as was said before) is kept in a remote place from the *Moske*, under the tuition of his mother & her kindred of the house of the *Nogaies*: yet not safe (as I have heard) from attempts of making away by practice of some that aspire to the succession, if this Emperour die without any issue. The nurse that tasted before him of certain meat (as I have heard) died presently. That he is naturall sonne to *Ivan Vasilowich*, the *Russe* people warrant it by the

the Fathers qualitie that beginneth to appear already in his tender years. He is delighted (they say) to see sheep and other cattel killed, and to look on their throats while they are bleeding (which commonly children are afraid to behold) and to beat geese and hens with a staff till he see them lie dead. Besides these of the male kind, there is a widow that hath right in the succession, sister to the old Emperour, and aunt to this man, sometime wife to *Magnus* Duke of *Holst*, brother to the king of *Denmark*, by whom she had one daughter. This woman since the death of her husband hath been allured again into *Russia*, by some that love the succession better then herself, which appeareth by the sequele. For herself with her daughter so soon as they were returned into *Russia* were thrust into a Nunnerie, where her daughter died this last year while I was in the countrey, of no naturall disease as was supposed. The mother remaineth still in the Nunnerie, where (as I have heard) she bewaileth herself, and curseth the time when she returned

turned into *Ruſſia*, entiſed with the hope of marriage, and other fair promiſes in the Emperours name: Thus it ſtandeth with the imperiall ſtock of *Ruſſia* of the houſe of *Beala*, which is like to determine in thoſe that now are, and to make a converſion of the *Ruſſe* eſtate. If it be into a government of ſome better temper & milder conſtitution, it will be happy for the poore people that are now oppreſſed with intolerable ſervitude.

## *Of the manner of crowning or inauguration of the Ruſſe Emperours.*

### CHAP. VI.

THe ſolemnities uſed at the *Ruſſe* Emperours coronation are on this manner. In the great Church of *Precheſſe* (or our Lady) within the Emperours caſtle is erected a ſtage, whereon ſtandeth a ſcrine that beareth upon it the Imperiall cap and robe of very rich ſtuff. When the day of the Inauguration is come, there reſort thither, firſt the Patriarch with the

the Metropolitanes, Archbishops, Bishops, Abbots, and Priors, all richly clad in their Pontificalibus: Then enter the Deacons with the quire of singers. Who so soon as the Emperour setteth foot into the Church, begin to sing, *Many years may live noble Theodore Juanowich, &c.* whereunto the Patriarch and Metropolite with the rest of the Clergie answer with a certain Hymn, in form of a prayer, singing it all together with a great noise. The hymn being ended, the Patriarch with the Emperour mount up the stage, where standeth a seat ready for the Emperour. Whereupon the Patriarch willeth him to sit down, and then placing himself by him upon another seat provided for that purpose, boweth down his head towards the ground, and saith this prayer, *Oh Lord God, King of Kings, Lord of Lords, which by thy prophet Samuel didst choose thy servant David, and anoint him for King over thy people Israel, hear now our prayers, and look from thy sanctuarie upon this thy servant Theodore, whom thou hast chosen and exalted for King*

over

*over theſe thy holy Nations, anoint him with the oyl of gladneſſe, protect him by thy power, put upon his head a crown of gold and pretious ſtones, give him length of dayes, place him in the ſeat of Juſtice, ſtrengthen his arm, make ſubject unto him all the barbarous nations. Let thy fear be in his whole heart, turn him from an evil faith, and from all errour, and ſhew him the ſalvation of thy holy and univerſall Church, that he may judge thy people with juſtice, and protect the children of the poore, and finally attain everlaſting life.* This prayer he ſpeaketh with a low voice, and then pronounceth aloud, *All praiſe and power to God the Father, the Sonne, and the holy Ghoſt.* The prayer being ended, he commandeth certain Abbots to reach the imperiall robe and cap: which is done very decently, and with great ſolemnitie, the Patriarch withall pronouncing aloud, *Peace be unto all.* And ſo he beginneth another prayer to this effect, *Bow your ſelves together with us, and pray to him that reigneth over all. Preſerve him (O Lord) under thy*

*holy*

*holy protection, keep him that he may do good and holy things, let justice shine forth in his dayes, that we may live quietly without strife and malice.* This is pronounced somewhat softly by the Patriarch, whereto he addeth again aloud, *Thou art the King of the whole world, and the Saviour of our souls, to thee the Father, Sonne and holy Ghost, be all praise for ever, and ever.* Amen. Then putting on the robe and cap, he blesseth the Emperour with the signe of the crosse, saying withall, *In the name of the Father, the Sonne, and the holy Ghost.* The like is done by the Metropolites, Archbishops, and Bishops: who all in their order come to the chair, and one after another blesse the Emperour with their two forefingers. Then is said by the Patriarch another prayer, that beginneth, *O most holy virgin mother of God, &c.* After which a Deacon pronounceth with an high lond voice, *Many years to noble Theodore, good honourable, beloved of God, great Duke of Volodemer, of Mosko, Emperour and Monarch of all Russia, &c.* Whereto the other

Priests

Prieſts & Deacons that ſtand ſomewhat farre off by the altar or table anſwer ſinging, *Many years, many years, to the noble Theodore.* The ſame note is taken up by the Prieſts and Deacons, that are placed at the right and left ſide of the Church, and then all together they chaunt and thunder out, ſinging, *Many years to the noble Theodore, good, honourable, beloved of God, great Duke of Volodemer, Mosko, Emperour of all Ruſſia, &c.* Theſe ſolemnities being ended, firſt cometh the Patriarch with the Metropolites, Archbiſhops, and biſhops, then the Nobilitie, and the whole companie in their order, to do homage to the Emperour, bending down their heads and knocking them at his feet to the very ground.

## *The ſtyle wherewith he is inveſted at his Coronation runneth after this manner.*

THeodore *Juanowich, by the grace of God great Lord and Emperour*

*rour of all Ruſſia, great Duke of Volodemer, Mosko, and Novograd, King of Cazan, King of Aſtracan, Lord of Plesko, and great Duke of Smolensko, of Tweria, Joughoria, Permia, Vadska, Bulghoria, and others, Lord and great Duke of Novograd of the Low-countrey, of Chernigo, Rezan, Polotskoy, Roſtove, Yaruſlaveley, Bealozera, Lieſland, Oudoria, Obdoria, and Condenſa, Commander of all Siberia, and of the North parts, and Lord of many other Countreys, &c.*

This ſtyle containeth in it all the Emperours Provinces, and ſetteth forth his greatneſſe. And therefore they have a great delight and pride in it, forcing not onely their own people but alſo ſtrangers (that have any matter to deliver to the Emperour by ſpeech or writing) to repeat the whole form from the beginning to the end. Which breedeth much cavill, and ſometimes quarrell betwixt them and the *Tartar*, and Poland Ambaſſadours: who refuſe to call him *Czar*, that is Emperour, and to repeat the other parts of his long ſtyle. My ſelf, when I had audience

of

of the Emperour, thought good to ſalute him onely with thus much, viz. *Emperour of all Ruſſia, great Duke of Volodemer, Mosko and Novograd, King of Cazan, King of Aſtracan.* The reſt I omitted of purpoſe, becauſe I knew they gloried to have their ſtyle appear to be of a larger volume then the Queens of England. But this was taken in ſo ill part, that the Chancellour (who then attended the Emperour, with the reſt of the Nobilitie) with a loud chafing voice called ſtill upon me to ſay out the reſt. Whereto I anſwered, that the Emperours ſtyle was very long, and could not ſo well be remembred by ſtrangers; that I had repeated ſo much of it, as might ſhew that I gave honour to the reſt, &c. But all would not ſerve till I commanded my Interpreter to ſay it all out.

## *The State or form of their Government.*

## CHAP. VII.

THe manner of their government is much after the Turkiſh faſhion, which they ſeem to imitate as near as the countrie and reach of their capacities in politick affairs will give them leave to do.

The State and form of their government is plain tyrannicall, as applying all to the behoof of the Prince, and that after a moſt open and barbarous manner, as may appear by the *Sophiſmata* or ſecrets of their government afterwards ſet down, aſwell for the keeping of the Nobilitie and Commons in an under-proportion, and farre uneven ballance in their ſeverall degrees, as alſo in their impoſitions and exactions, wherein they exceed all juſt meaſure, without any regard of Nobilitie or People further then it giveth the Nobilitie a kind of unjuſt and unmeaſured libertie to command and exact upon the Commons and baſer

ſort

sort of people in all parts of the realm whereſoever they come, ſpecially in the place where their lands lie, or, where they are appointed by the Emperour to govern under him; alſo to the Commons ſome ſmall contentment, in that they paſſe over their lands by deſcent of inheritance to whether ſonne they will, which commonly they do after our *Gavelkind*, and diſpoſe of their goods by gift or teſtament without any controlement. Wherein notwithſtanding both Nobilitie and Commons are but ſtorers for the Prince, all running in the end into the Emperours coffers: as may appear by the practice of enriching his treaſurie, and the manner of exactions ſet down in the title of his cuſtomes and revenues.

Concerning the principall points and matters of State wherein the Sovereigntie conſiſteth, (as the *making and annulling publick of Lawes, the making of Magiſtrates, power to make warre or league with any forein State, to execute or to pardon life, with the right of appeal in all matters, both civil and criminall*) they do ſo wholly and

nd absolutely pertain to the Empe-
our, and his Councel under him, as
hat he may be ſaid to be both the
Sovereigne commander and the exe-
utioner of all theſe. For as touch-
ng any Law or publick order of the
Realm, it is ever determined of be-
ore any publick aſſembly or Parlia-
ment be ſummoned. Where beſides
his Councel, he hath none other to
conſult with him of ſuch matters as
are concluded beforehand, but onely
a few Biſhops, Abbots, and Friers:
to no other end then to make advan-
tage of the peoples ſuperſtitions even
againſt themſelves, which think all
to be holy and juſt that paſſeth with
conſent of their Biſhops and clergie
men whatſoever it be. For which pur-
poſe the Emperours are content to
make much of the corrupt ſtate of the
Church, as now it is among them,
and to nouriſh the ſame by extraor-
dinary favours, and immunities to
the Biſhops Seas, Abbeys and Frie-
ries: as knowing ſuperſtition and falſe
religion beſt to agree with a tyranni-
call ſtate, and to be a ſpeciall means
to uphold and maintain the ſame.

Secondly, as touching the publick Offices & Magiſtracies of the Realm, there is none hereditarie, neither any ſo great nor ſo little in that countrey but the beſtowing of it is done immediately by the Emperour himſelf. Inſomuch that the very Diacks or Clerks in every head town are for the moſt part aſſigned by himſelf. Notwithſtanding, the Emperour that now is (the better to entend his devotions) referreth all ſuch matters pertaining to the State wholly to the ordering of his wives brother, the L. *Borris Federowich Godonoe.*

Thirdly, the like is to be ſaid of the juriſdiction concerning matters judiciall, ſpecially ſuch as concern life and death. Wherein there is none that hath any authoritie or publick juriſdiction that goeth by deſcent, or is held by charter, but all at the appointment and pleaſure of the Emperour, and the ſame practiſed by the Judges with ſuch aw and reſtraint, as that they dare not determine upon any ſpeciall matter, but muſt referre the ſame wholly up to the *Mosko*, to the Emperours Councel. To

ſhew

shew his Sovereigntie over the lives of his subjects, the late Emperour *Jvan Vasilowich* in his walks or progresses, if he had misliked the face or person of any man whom he met by the way, or that looked upon him, would command his head to be struck off, which was presently done, and the head cast before him.

Fourthly, for the sovereigne appeal & giving of pardons in criminall matters to such as are convicted, it is wholly at the pleasure and grace of the Emperour. Wherein also the Empresse that now is, being a woman of great clemencie, and withall delighting to deal in publick affairs of the Realm (the rather to supplie the defect of her husband) doth behave herself after an absolute manner, giving out pardon (specially on her birth-day and other solemn times) in her own name, by open proclamation, without any mention at all of the Emperour. Some there have been of late of the ancient Nobilitie that have held divers provinces by right of inheritance with an absolute authoritie and jurisdiction over them,

to order and determine all matters within their own precinct without all appeal, or controlment of the Emperour. But this was all annulled and wrung clean from them by *Juan Vasilowich* father to this Emperour.

## *The manner of holding their Parliaments.*

## CHAP. VIII.

THeir higheſt Court of publick conſultation for matter of State is called the *Zabore*, that is, the *Publick Aſſembly*. The ſtates and degrees of perſons that are preſent at their Parliaments, are theſe in order. 1. The Emperour himſelf. 2. Some of his Nobilitie, about the number of twentie, being all of his Councel. 3. Certain of the Clergie men, &c. about the ſame number. As for Burghers or other to repreſent the communaltie, they have no place there: the people being of no better account with them then as ſervants or bond-ſlaves, that are to obey, not to make laws, nor to know any thing of publick

publick matters before they are concluded.

The Court of Parliament (called *Zabore*) is held in this manner. The Emperour cauſeth to be ſummoned ſuch of his Nobilitie as himſelf thinketh meet, being (as was ſaid) all of his Councel, together with the Patriarch, who calleth his Clergie, to wit, the two Metropolites, the two Archbiſhops, with ſuch Biſhops, Abbots, and Friers as are of beſt account and reputation among them. When they are all aſſembled at the Emperours court, the day is intimated when the ſeſſion ſhall begin: Which commonly is upon ſome friday, for the religion of that day.

When the day is come, the Clergie men aſſemble before at the time and place appointed, which is called the *Stollie*. And when the Emperour cometh attended by his Nobilitie, they ariſe all, and meet him in an out room, following their Patriarch, who bleſſeth the Emperour with his two forefingers, laying them on his forehead and the ſides of his face, and then kiſſeth him on the right ſide of

his breaſt. So they paſſe on into their Parliament houſe, where they ſit in this order. The Emperour is enthronized on the one ſide of the chamber. In the next place not farre from him at a ſmall ſquare table (that giveth room to twelve perſons or thereabouts) ſitteth the Patriarch with the Metropolites and Biſhops, and certain of the principall Nobilitie of the Emperours Councel, together with two Diacks or Secretaries (called *Dumnoy dyakey*) that enact that which paſſeth. The reſt place themſelves on benches round about the room, every man in his rank after his degree. Then is there propounded by one of the Secretaries (who repreſenteth the ſpeaker) the cauſe of their aſſembly, and the principall matters that they are to conſider of. For to propound bills what every man thinketh good for the publick benefit (as the manner is in England) the *Ruſſe* Parliament alloweth no ſuch cuſtome nor libertie to ſubjects.

The points being opened, the Patriarch with his Clergie men have

the

the prerogative to be firſt asked their vote or opinion, what they think of the points propounded by the Secretarie. Whereto they anſwer in order, according to their degrees, but all in one form without any diſcourſe, as having learned their leſſon before, that ſerveth their turns at all Parliaments alike, whatſoever is propounded. Commonly it is to this effect, *That the Emperour and his Councell are of great wiſdome and experience touching the policies and publick affairs of the Realm, and farre better able to judge what is profitable for the commonwealth then they are, which attend upon the ſervice of God onely, and matters of religion. And therefore it may pleaſe them to proceed. That inſtead of their adviſe they will aid them with their prayers, as their duties and vocations do require, &c.* To this or like effect having made their anſwers every man in his courſe, up ſtandeth ſome Abbot or Frier more bold then the reſt (yet appointed beforehand as a matter of form) and deſireth the Emperour it would pleaſe his Majeſtie to com-

mand to be delivered unto them what his Majesties own judgement and determinate pleasure is as touching those matters propounded by his *Dyake*.

Whereto is replyed by the said Secretarie in the Emperours name, *That his Highnesse with those of his noble Councell, upon good and sound advise, have found the matters proposed to be very good and necessarie for the commonwealth of his Realm. Notwithstanding, forasmuch as they are religious men, and know what is right, his Majestie requireth their godly opinions, yea and their censures too, for the approving or correcting of the said propositions. And therefore desireth them again to speak their minds freely. And if they shall like to give their consents, that then the matters may passe to a full conclusion.*

Hereunto when the Clergie men have given their consents (which they use to do without any great pausing) they take their leaves with blessing of the Emperour: who bringeth the Patriarch on his way so farre as the next room, and so returneth to his seat, till all be made

ready

readie for his return homeward. The acts that thus are passed by the *Zabore* or Parliament, the *Dyakeis* or Secretaries draw into a form of proclamation, which they send abroad into every Province, and head town of the Realm, to be published there by the Dukes and *Dyakes* or Secretaries of those places. The session of Parliament being fully ended, the Emperour inviteth the Clergie men to a solemn dinner. And so they depart every man to his home.

## *Of the Nobilitie, and by what means it is kept in an under proportion agreeable to that State.*

## CHAP. IX.

THe degrees of persons or estates of *Russia*, besides the soveraigne State or Emperour himself, are these in their order. 1. The *Nobilitie*, which is of foure sorts: Whereof the chief for birth, authoritie, and revenue, are called the *Udelney Knazey*.

that is, the exempt or priviledged Dukes. These held sometime a severall jurisdiction, and absolute authoritie within their precincts, much like unto the States or Nobles of *Germany*. But afterwards (reserving their rights upon composition) they yielded themselves to the house of *Beala* when it began to wax mightie, and to enlarge it self by overmatching their neighbours. Onely they were bound to serve the Emperour in his warres with a certain number of horse. But the late Emperour *Juan Vasilowich*, father to this prince, being a man of high spirit, and subtill in his kind, meaning to reduce his government into a more strict form, began by degrees to clip off their greatnesse, and to bring it down to a lesser proportion, till in the end he made them not onely his vassals, but his *Kolophey*, that is, his very villains or bondslaves. For so they term and write themselves in any publick instrument or private petition which they make to the Emperour. So that now they hold their authorities, lands, lives and all at the Emperours pleasure, as the rest do. The

The means and practise whereby he wrought this to effect against those and other of the Nobility (so well as I could note out of the report of his doings) were these, and such like: First, he cast private emulations among them about prerogative of their titles and dignities. Wherein he used to set on the inferiours to preferre or equall themselves to those that were accounted to be of the nobler houses. Where he made his advantage of their malice and contentions the one against the other, by receiving devised matter, and accusations of secret practise and conspiracies to be intended against his person and state. And so having singled out the greatest of them, and cut them off with the good liking of the rest, he fell at last to open practise, by forcing of the other to yield their rights unto him.

2. He divided his subjects into two parts or factions by a generall schisme. The one part he called the *Oppressini* or *Select men*. These were such of the Nobilitie and Gentrie as he took to his own part, to protect and

and maintain them as his faithfull ſubjects. The other he called *Zempſkey*, or the *Commons*. The *Zempſkey* contained the baſe and vulgar ſort, with ſuch Noblemen and Gentlemen as he meant to cut off, as ſuſpected to miſlike his government, and to have a meaning to practiſe againſt him. Wherein he provided that the *Oppreſſini* for number and qualitie of valour, money, armour, &c. farre exceeded the other of the *Zempſkey* ſide, whom he put (as it were) from under his protection, ſo that if any of them were ſpoiled or killed by thoſe of the *Oppreſſini* (which he accounted of his own part) there was no amends to be ſought for by way of publick juſtice, or by complaint to the Emperour.

The whole number of both parts was orderly regiſtred and kept in a book, ſo that every man knew who was a *Zempſkey* man, and who of the *Oppreſſini*. And this libertie of the one part to ſpoil and kill the other without any help of Magiſtrate or law (that continued ſeven years) enriched that ſide, and the Empe-

rours.

ours treasurie, and wrought that withall which he intended by this practise, *viz.* to take out of the way such of the Nobilitie as himself misliked, whereof were slain within one week to the number of three hundred within the citie of *Mosko*. This tyrannicall practise of making a generall Schisme and publick division among the subjects of his whole Realm proceeded (as should seem) from an extreme doubt, and desperate fear, which he had conceived of most of his Nobilitie, and Gentlemen of his Realm, in his warres with the *Polonian* and *Chrim Tartar*, what time he grew into a vehement suspicion (conceived of the ill successe of his affairs) that they practised treason with the *Polonian* and *Chrim*. Whereupon he executed some, and devised this way to be rid of the rest.

And this wicked policy and tyrannous practise (though now it be ceased) hath so troubled that countrey, and filled it so full of grudge and mortall hatred ever since, that it will not be quenched (as it seemeth now)

now) till it burn again into a civil flame.

3 Having thus pulled them and ſeaſed all their inheritance, lands, priviledges, &c. ſave ſome very ſmall part which he left to their name, he gave them other lands of the tenure of *Pomeſtnoy* (as they call it) that are held at the Emperours pleaſure, lying farre off in another countrey, and ſo removed them into other of his Provinces, where they might have neither favour nor authoritie, not being native nor well known there. So that now theſe of the chief Nobilitie (called *Udelney Knazey*) are equalled with the reſt: ſave that in the opinion and favour of the people they are of more account, and keep ſtill the prerogative of their place in all their publick meetings.

Their practiſe to keep down theſe houſes from riſing again and recovering their dignities are theſe, and ſuch like: Firſt, many of their heirs are kept unmarried perforce, that the ſtock may die with them. Some are ſent into *Siberia*, *Cazan* and *Aſtracan*, under pretence of ſervice, and there

there either made away, or else fast clapped up. Some are put into Abbeys, and shear themselves Friers by pretence of a vow to be made voluntary and of their own accord, but indeed forced unto it by fear upon some pretended crime objected against them. Where they are so guarded by some of speciall trust, and the Covent it self (upon whose head it standeth that they make no escape) as that they have no hope but to end their lives there. Of this kind there are many of very great Nobilitie. These and such like wayes, begun by the Emperour *Juan Vaſilowich*, are still practised by the *Godonoes*, who being advanced by the marriage of the Empresse their kinswoman rule both the Emperour and his Realm (specially *Borris Federowich Godonoe*, brother to the Empresse) and endeavour by all means to cut off or keep keep down all of the best and ancientest Nobilitie. Whereof divers already they have taken away, whom they thought likeliest to make head against them, and to hinder their purpose, as *Knez Andreas Guraken Bul-*

*Bulgatkove*, a man of great birth & authority in the Countrey. The like they have done with *Peter Gollauni* (whom they put into a dungeon where he ended his life) with *Knez Vasilie Wrywich Golloohen*, with *Andrieu Junowich Suskoy*, accounted among them for a man of a great wisdome. So this last yeare was killed in a Monasterie (whither they had thrust him) on *Knez Juan Petrowich Suskoy*, a man of great valour and service in that Countrey, who about five or six yeares since bare out the siege of the Citie *Vobsko* made by *Stepan Batore* King of *Polonia*, with a 100000. men, and repulsed him very valiantly, with great honour to himself and his countrey, and disgrace to the *Polonian*. Also *Michela Romanowich*, uncle to the Emperour by the mothers side, was supposed to have died of poyson, or some like practise.

The names of these families of greatest Nobilitie are these in their order. The first is of *Knez Volodomer*, which resteth at this time in one daughter a widow, and without children.

dren (mentioned before) sometime wife to *Hartock Magnus* brother to the king of *Denmark*, now closed within a nunnerie. The 2. *Knez Metheloskey*, thrust into a Frierie, and his onely sonne kept from marriage to decay the house. The 3. *Glinskey*. But one left of his house, and he without children save one daughter. The 4. *Suiskey*, whereof there are foure brethren young men, and unmarried all. The 5. *Hubetskey*. Of this house are foure living. The 6. *Bulgaley* now called *Gulettchey* house, whereof are five living, but youths all. The 7. *Verallinskey*. Two left of that stock. The 8. *Odokskey*. Two The 9. *Telletskey*. One. The 10. *Taytove*. Three. These are the names of the chief families called *Udelney Knazey*, that in effect have lost all now, save the very name it self, and favour of the people, which is like one day to restore them again, if any be left.

The 2. degree of Nobilitie is of the *Boiarens*. These are such as the Emperour honoureth (besides their nobilitie) with the title of counsellers.

lers. The revenue of theſe two ſorts of their Nobles that riſeth out of their lands aſſigned them by the Emperour, and held at his pleaſure (for of their own inheritance there is little left them, as was ſaid before) is about a thouſand marks a yeare: beſides penſion which they receive of the Emperour for their ſervice in his warres, to the ſumme of 700 rubbles a yeare, and none above that ſumme.

But in this number the lord *Borris Federowich Godonoe* is not to be reckoned, that is like a *Tranſcendent*, and in no ſuch predicament with the reſt, being the Emperours brother in law, his protectour for direction, for command and authoritie Emperour of *Ruſſia*. His yearly revenue in land and penſion, amounteth to the ſumme of 93700. rubbels and more, as appeareth by the particulars. He hath of inheritance which himſelf hath augmented in *Vaſma Dorogoboſe* ſix thouſand rubbels a yeare. For his office of *Connick*, or maſter of the Horſe, 1200. rubbels or marks, raiſed out of the *Conaſtue Sloboday*, or the liberties pertaining to that Office, which

which are certain Lands and Towns near about the *Moske*. Besides, all the meadow and pasture ground on both sides the bank of the river *Moske*, thirtie verst up the stream, and fourtie verst downwards. For his pension of the Emperour (besides the other for his office) 15000. rubbels. Out of the Province or Shire of *Vagha*, there is given him for a peculiar exempted out of the *Chetsird* of *Posolskoy* 32000. rubbels. besides a rent of furres. Out of *Rezan* and *Sever* (another peculiar) 30000. rubbels. Out of *Oiser* and *Turiock* another exempt place 8000 rubbels. For rent of Bathstoves and Bathing houses without the walls of *Moske* 1500. rubbels. Besides his pomest, or lands which he holdeth at the Emperours pleasure, which farre exceedeth the proportion of land allotted to the rest of the Nobilitie.

One other there is of the house of *Glinskoy* that dispendeth in land and pension about 40000. rubbels yearly. Which he is suffered to enjoy because he hath married *Borris* his wives sister, being himself very simple, and

almost

almoſt a naturall. The ordering of him and his lands are committed to *Borris.*

In the third rank are the *Voyavodey* or ſuch Nobles as are or have been Generals in the Emperours warres. Which deliver the honour of their title to their poſterities alſo: who take their place above the other Dukes and Nobles that are not of the two former ſorts, *viz.* of the *Udelney Knazey*, and of the *Boiarens.*

Theſe three degrees of their Nobilitie (to wit) the *Udelney knazey*, the *Boiarens*, and the *Voiavody* have the addition of *wich*, put under their ſirname, as *Borris Federowich*, &c. which is a note of honour that the reſt may not uſurp. And in caſe it be not added in the naming of them, they may ſue the *Beſtcheſt* or penaltie of diſhonour upon them that otherwiſe ſhall term them.

The fourth and loweſt degree of Nobilitie with them, is of ſuch as bear the name of *Knazey* or Dukes, but come of the younger brothers of thoſe chief houſes, through many deſcents, and have no inheritance of their

their own ſave the bare name or title of Duke onely. For their order is to deliver their names and titles of their dignities over to all their children alike, whatſoever elſe they leave them. So that the ſonnes of a *Voiavodey* or Generall in the field are called *Voiavodey*, though they never ſaw the field, and the ſonnes of a *Knez* or Duke are called *Knazey*, though they have not one groat of inheritance or livelyhood to maintain themſelves withall. Of this ſort there are ſo many that the plentie maketh them cheap, ſo that you ſhall ſee Dukes glad to ſerve a mean man for five or ſix rubbels or marks a year, and yet they will ſtand highly upon their *Beſtchett* or reputation of their Honours. And theſe are their ſeverall degrees of Nobilitie.

The ſecond degree of perſons is of their *Sina Boiarskey*, or the ſonnes of Gentlemen, which all are preferred, and hold that name by their ſervice in the Emperours warres, being ſouldiers by their very ſtock and birth. To which order are referred their *Dyacks* or Secretaries, that ſerve the Emperour

Emperour in every head town, being joyned in Commission with the Dukes of that place.

The last are their Commons, whom they call *Mouſicks*. In which number they reckon their Merchants, and their common artificers. The very loweſt and baſeſt ſort of this kind (which are held in no degree) are their countrey people, whom they call *Chriſtianeis*. Of the *Sina boiarskey* (which are all ſouldiers) we are to ſee in the deſcription of their forces, and military proviſions: Concerning their *Mouſicks*, what their condition and behaviour is, in the title or chapter *Of the common people*.

## *Of the government of their Provinces and Shires.*

### CHAP. X.

THe whole countrey of *Ruſſia* (as was ſaid before) is divided into foure parts, which they call *Chetſirds*, or *Tetrarchies*. Every *Chetſird* containeth divers ſhires, and is annexed

nexed to a ſeverall office, whereof it takes the name. The firſt *Chetſird* or *Tetrarchie* beareth the name of *Poſoskoy Chetſird*, or the *Juriſdiction of the office of Ambaſſages*, and at this time is under the chief Secretarie and officer of the Ambaſſages, called *Andreas Shalcalove*. The ſtanding fee or ſtipend that he receiveth yearly of the Emperour for this ſervice, is 100. rubbels or marks.

The ſecond is called the *Roſeradney Chetſird*, becauſe it is proper to the *Roſerade* or high Conſtable. At this time it pertaineth by virtue of office to *Baſilie Shalcolove*, brother to the Chancellour, but it is executed by one *Zapon Abramove*. His penſion is an hundred rubbels yearly.

The third is the *Chetſird* of *Pomeſtnoy*, as pertaining to that office. This keepeth a Regiſter of all lands given by the Emperour for ſervice to his Noblemen, Gentlemen, and others, giveth out and taketh in all aſſurances for them. The officer at this time is called *Eleazar welluſgine*. His ſtipend is 500. rubbels a year.

The fourth is called *Caſſanskoy dworets*,

*dworets*, as being appropriate to the office that hath the jurisdiction of the kingdomes of *Cazan* and *Astracan*, with the other towns lying upon the *Volghi*, now ordered by one *Druzhine Pentcieove*, a man of very speciall account among them for his wisdome and promptneſſe in matters of policie. His penſion is 150. rubbels a year.

From theſe *Chetfirds* or *Tetrarchies* is exempted the Emperours inheritance or *Vochin* (as they call it) for that it pertained from ancient time to the houſe of *Beala*, which is the ſirname of the imperiall bloud. This ſtandeth of 36. towns with their bounds or territories; beſides divers peculiar juriſdictions, which are likewiſe deducted out of thoſe *Chetfirds*, as the Shire of *Vagha* (belonging to the Lord *Borriſe Federowich Godonoe*) and ſuch like.

Theſe are the chief governours or officers of the Provinces, not reſident at their charge abroad, but attending the Emperour whitherſoever he goeth, and carrying their offices about with them, which for the moſt part

part they hold at *Mosko*, as the Emperours chief seat.

The parts and practise of these foure offices is to receive all complaints and actions whatsoever, that are brought out of their severall *Chetfirds* and quarters, and to inform them to the Emperours Counsell. Likewise to send direction again to those that are under them in their said Provinces, for all matters given in charge by the Emperour and his Counsell, to be done or put in execution within their precincts.

For the ordering of every particular Province of these foure *Chetfirds*, there is appointed one of these Dukes, which were reckoned before in the lowest degree of their Nobilitie, which are resident in the head towns of the said Provinces. Whereof every one hath joyned with him in Commission a Dyack or Secretarie to assist him, or rather to direct him. For in the executing of their commission the Dyack doth all.

The parts of their Commission are these in effect. First to hear and determine in all civill matters with-

in their precinct. To which purpose they have under them certain officers, as *Gubney Starets* or Coroners, who, besides the triall of self-murders, are to attach fellons: and the *Soudie* or under-Justices, who themselves also may hear and determine in all matters of the same nature, among the countrey people of their own wards or bayliwicks: but so, that in case either partie dissent, they may appeal, and go further to the Duke and Dyack that reside within the head town. From whom also they may remove the matter to the higher court at *Mosko* of the Emperours Counsell, where lie all appeals. They have under them also *Sotiky Starets*, that is Aldermen, or Balives of the hundreds.

Secondly, in all criminall matters, as theft, murder, treason, &c. they have authoritie to apprehend, to examine, and to imprison the malefactour, and so having received perfect evidence & information of the cause, they are to send it ready drawn and orderly digested up to the *Mosko*, to the officer of the *Chetsird*, whereunto that

hat Province is annexed, by whom is referred and propounded to the Emperours Counsell. But to determine in any matter criminall, or to do execution upon the partie offending, is more then their commission will allow them to do.

Thirdly, if there be any publick service to be done within that Province (as the publishing of any Law, or common order, by way of proclamation, collecting of taxes and impositions for the Emperour, mustering of souldiers, and sending them forth at the day and to the place assigned by the Emperour or his Counsell) all these and such like pertain to their charge.

These Dukes and Dyacks are appointed to their place by the Emperour himself, and are changed ordinarily at every years end, except upon some speciall liking or suit the time be prorogued for a year or two more. They are men of themselves of no credit nor favour with the people where they govern, being neither born nor brought up among them, nor yet having inheritance of their

own there or elſe where. Onely of the Emperour they have for that ſervice an 100. marks a year he that hath moſt, ſome fiftie, ſome but thirtie. Which maketh them more ſuſpected and odious to the people, becauſe being ſo bare, and coming freſh and hungrie upon them lightly every year, they rack and ſpoil them without all regard of juſtice or conſcience. Which is eaſily tolerated by the chief officers of the *Chetſirds*, to the end they may rob them again, and have a better bootie when they call them to account: which commonly they do at the end of their ſervice, making an advantage of their injuſtice and oppreſſion over the poore people. There are few of them but they come to the *Pudkey* or white when their time is ended, which themſelves for the moſt part do make account of. And therefore they furniſh themſelves with all the ſpoile they can for the time of their government, that they may have for both turns, aſwell for the Emperour, and Lord of the *Chetſird*, as to reſerve ſome good part for themſelves.

They that are appointed to govern abroad, are men of this qualitie, save that in the foure border towns that are of greateſt importance are ſet men of more ſpeciall valour and truſt, two in every town. Whereof one is ever of the Emperours privie Counſell. Theſe foure border towns are *Smolensko*, *Vobske*, *Novogrod*, and *Cazan*, whereof three lie towards the *Polonian* and *Sweden*, one bordereth farre off upon the *Chrim Tartar*. Theſe have larger commiſſion then the other Dukes of the Provinces that I ſpake of before, and may do execution in criminall matters. Which is thought behoovefull for the Commonwealth, for incident occaſions that may happen upon the borders that are farre off, and may not ſtay for direction, about every occurrent and particular matter from the Emperour and his Counſell. They are changed every yeare (except as before) and have for their ſtipend 700. rubbels a year he that hath moſt, ſome have but 400. Many of theſe places that are of greateſt importance, and almoſt the whole coun-

trey is managed at this time by the *Godonoes* and their clients.

The citie of *Mosko* (that is the Emperours seat) is governed altogether by the Emperours Counsell. All matters there both civill & criminall are heard & determined in the several courts, held by some of the said Counsell, that reside there all the year long.

Onely for their ordinary matters (as buildings, reparations, keeping of their streets decent and clean, collections, levying of taxes, impositions and such like) are appointed two Gentlemen, and two Dyacks or Secretaries, who hold a court together for the ordering of such matters. This is called the *Zempskey* house. If any townsman suspect his servant of theft or like matter, hither he may bring him to have him examined upon the *Padkey*, or other torture. Besides these two Gentlemen and Secretaries that order the whole Citie, there are *Starusts* or Aldermen for every severall companie. The Alderman hath his *Sotskey* or Constable, and the Constable hath certain *Decetskeis* or Decurions under him, which have

the oversight of ten housholds a-peice, whereby every disorder is sooner spied, and the common service hath the quicker dispatch. The whole number of Citizens poore and rich are reduced into companies. The cheif officers (as the Dyacks and Gentlemen) are appointed by the Emperour himself, the *Staruſt* by the Gentlemen and Dyacks, the *Setskoy* by the *Staruſt* or Alderman, and the *Decetskis* by the Constables.

This manner of government of their Provinces and towns, if it were as well set for the giving of justice indifferently to all sorts, as it is to prevent innovations, by keeping of the Nobilitie within order, and the Commons in subjection, it might seem in that kind to be no bad nor unpolitick way for the containing of so large a Commonwealth, of that breadth and length as is the kingdome of *Russia*. But the oppression and slaverie is so open and so great, that a man would marvell how the Nobilitie and people should suffer themselves to be brought under it, while they had any meanes to avoid

and repulse it; or being so strengthned as it is at this present, how the Emperours themselves can be content to practise the same with so open injustice and oppression of their Subjects, being themselves of a Christian profession.

By this it appeareth how hard a matter it were to alter the state of the *Russe* government, as now it standeth. First, because they have none of the Nobilitie able to make head. As for the Lords of the foure *Chetfirds* or *Tetrarchies*, they are men of no Nobilitie, but Dyacks advanced by the Emperour, depending on his favour, and attending onely about his own person. And for the Dukes that are appointed to govern under them, they are but men of a titular dignitie (as was said before) of no power, authoritie, nor credit, save that which they have out of the office, for the time they injoy it. Which doth purchase them no favour, but rather hatred of the people, forasmuch as they see that they are set over them, not so much for any care to do them right and justice, as to keep them under in

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a miserable subjection, and to take the fliece from them, not once in the year (as the owner from his sheep) but to poll and clip them all the year long. Besides the authority and rule which they bear is rent and divided into many small pieces, being divers of them in every great Shire, limited besides with a very short time, which giveth them no scope to make any strength, nor to contrive such an enterprise, if happely they intended any matter of innovation. As for the common people (as may better appear in the description of their state and qualitie afterwards set down) besides their want of armour and practise of warre (which they are kept from of purpose) they are robbed continually both of their hearts and money (besides other means) sometime by pretence of some service to be done for the common defence, sometimes without any shew at all of any necessitie of Commonwealth or Prince. So that there is no means either for Nobilitie or people to attempt any innovation, so long as the militarie forces of the Emperour

(which are the number of 8000. at the leaſt in continuall pay) hold themſelves faſt and ſure unto him, and to the preſent ſtate. Which needs they muſt do, being of the qualitie of Souldiers, and enjoying withall that free libertie of wronging and ſpoiling of the commons at their pleaſure, which is permitted them of purpoſe to make them have a liking of the preſent ſtate. As for the agreement of the ſouldiers and commons, it is a thing not to be feared, being of ſo oppoſite and contrarie practice much one to the other. This deſperate ſtate of things at home maketh the people for the moſt part to wiſh for ſome forein invaſion, which they ſuppoſe to be the onely means to rid them of the heavy yoke of this tyrannous government.

## Of the Emperours Counſell.

### CHAP. XI.

THE Emperours of *Ruſſia* give the Name of Counſellour to divers of their chief Nobilitie, rather for honours

nours sake, then for any use they make of them about their matters of state. These are called *Boiarens*, without any addition, and may be called Counsellours at large. For they are seldome or never called to any publick consultation. They which are of his speciall and privie Counsell indeed (whom he useth dayly and ordinarily for all publick matters pertaining to the State) have the addition of *Dumnoy*, and are named *Dumnoy boiaren*, or Lords of the Counsell, their office or sitting *Boarstua dumna*.

Their names at this present are these in their order. First, *Knez Feoder Joanowich Methisloskey* 2. *Knez Juan Michailowich Glinskoy*. 3. *Knez Vasilee Juanowich Suskoy Scopin*. (These three are accounted to be of greater birth then wisdome, taken in (as may seem) for that end, rather to furnish the place with their honours and presence, then with their advise or counsell) 4. *Knez Vasilie Juanowich Suskoy*, thought to be more wise then the other of his name. 5. *Knez Feoder Michailowich*. 6. *Knez*

*Micheta*

Micheta Romanowich Trowbetskoy. 7. Knez Timophey Romanowich Trowbetskoy. 8. Knez Andriew Gregoriwich Curakine. 9. Knez Demetrie Juanowich Foreſtine. 10. Knez Feoder Juanowich Foreſtine. 11. Bodan Juanowich Sabrove. 12. Knez Juan Vaſilowich. 13. Knez Feoder Demetriwich Sheſtinove. 14. Knez Feoder Michailowich Troycoue. 15. Juan Buterlyney. 16. Demetrie Juanowich Godonoe. 17. Borris Federowich Godonoe, brother to the Empreſſe. 18. Stephan Vaſilowich Godonoe. 19. Gregorie Vaſilowich Godonoe. 20. Juan Vaſilowich Godonoe. 21. Feoder Sheremitove. 22. Andrew Petrowich Cleſhenina. 23. Ignatie Petrowich Taſtſove. 24. Romain Michailowich Peva. 25. Demenſtoy Juanowich Cheremiſſen. 26. Romain Vaſilowich Alferioue. 27. Andrew Shalcalove. 28. Vaſily Shalcalove. 29. Eleazar Wellusgin. 30. Drezbeen Penteleeve. 31. Zapon Abramove.

The foure laſt of theſe are called Dumnoy Dyaky or Lord Secretaries. Theſe are all of the Emperours privy counſell, though but few of them are called to any conſultation: for that all matters are advited & determined upon by Borris Federowich Godonoe, bro-

ther to the Empresse, with some five or six more whom it pleaseth him to call. If they come, they are rather to hear, then to give counsel, & do so demean themselves. The matters occurrent, which are of state done within the Realm are informed them at their sittings by the Lords of the foure *Thetsirds*, or *Terrarchies*, whereof mention is made in the chapter concerning the *Government of their Provinces*, who being in all such letters as they receive from the Dukes, Dyacks, Captains, & other officers of the Cities, & Castles, pertaining to their severall quarter or *Thetsird*, with other advertisements, and inform the Counsell of them.

The like is done by the chief officer of every severall office of Record: who may come into the Counsell chamber, and inform them, as occasion incident to his office doth require. Besides matters of State, they consider of many private causes, informed by way of supplication in very great numbers. Whereof some they entertain and determine, as the cause or means can procure favour. Some they send to the offices whereto they pertain.

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pertain by common course of Law. Their ordinarie dayes for their sitting, are mondayes, wednesdayes, and fridayes. Their time of meeting is commonly seven a clock in the morning. If there be any extraordinary occasion that requireth consultation on some other day, they have warning by the Clerk of the counsell, called *Derofey Bashew*, who receiveth order from the *Koserad* or high Constable of the realm to call them togetast at the time appointed.

## *Of the Emperours customes and other revenues.*

### CHAP. XII.

FOr the receiving of customes and other rents belonging to the Crown, there are appointed divers under-officers, which deliver over the same into the head-treasurie. The first is the office of *Dwoertsova* or Steward of the houshold. The second is the office of the *Chetsirds*, which I comprehend under one, though it be divided into foure seve-

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rall parts, as was said before. The third is called *Bulsha prechode*, or the great income.

As touching the first, which is the office of the Steward, it receiveth all the rents of the Emperours inheritance, or Crown land, which they call *Vochin*. The *Vochin* or Crown land containeth in it 36. towns with the territories or hundreds belonging unto them. Whereof the chief that yield the greatest rents are these, *Alexandrisca*, *Gorelska*, *Otser*, *Slobodey*, *Danielska*, *Moisolskoy*, *Chara*, *Sametska*, *Straratouse*, *Bransove*, &c. The inhabitants or tenants of these and the other towns pay some rent-money, some other rent-duties (called *Obrokey*) as certain *chetfirds*, or measures of grain, wheat, rie, barley, oats, &c. or of other victuall, as Oxen, Sheep, Swannes, Geese, Hares, Hennes, wild Fowl, Fish, Hay, Wood, Honie, &c. Some are bound to sow for the Emperours provision certain akers of ground, and to make the corn readie for his use, having for it an allowance of certain akers of ground for their own proper use.

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This provision for the houshold, specially of grain served in by the Tenants, is a great deal more then is spent in his house, or in other allowance served out in diverie, or for the Emperours honour, called *Schalovany*: for which use there is bestowed very much both in grain, and other victuall. This surplus of provision is sold by the Steward to the best hand, and runneth into the Emperours treasurie.

In the time of *Juan Vasilowich*, father to this Emperour (who kept a more Princely and bountifull house then the Emperour now doth) this overplus of grain, and other incomes into the Stewards office, yielded to his treasurie not past 60. thousand rubbels yearly, but riseth now by good husbanding of the Steward *Gregory Vasilowich Godonoe*, to 230. thousand rubbels a year. And this by the means of the Empresse & her kindred, specially *Borris Federowich Godonoe*, that accounteth all their own that runs into the Emperours treasure. Much of this surplusage that riseth out of the rent-provision, is employed to

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the paiment of the wages of his houſhold officers, which are very many attending at home, and purveying abroad.

The ſecond office of receit called the *Chetſirds* (being divided into foure ſeverall parts, as before was ſaid) hath foure head-officers, which beſides the ordering and government of the ſhires contained within their ſeverall *Chetſirds* have this alſo as a part of their office, to receive the *Tagla* & *Podat* belonging to the Emperour, that riſeth out of the foure *Chetſirds* or Quarters. The *Tagla* is a yearly rent or impoſition raiſed upon every *wite* or meaſure of grain that groweth within the land, gathered by ſworn men, and brought into the office. The *wite* containeth ſixtie *Chetſirds*. Every *Chetſird* is three buſhels Engliſh, or little leſſe. The *Podat* is an ordinary rent of money impoſed upon every Soak, or Hundred within the whole Realm.

This *Tagla* and *Podat* bring in yearly to the Offices of the *Chetſirds* a great ſumme of money: as may appear by the particulars here ſet down.

down. The town and Province of *Vobsko* pay yearly for *Tagla* and *Podat* about 18000 rubbels. *Novogrod* 35000. rubbels. *To shock* and *Oisu* 8000. rubbels. *Razan* 30000. rubbels. *Morum* 12000. rubbels. *Colmigroe* and *Dayna* 8000. rubbels. *Vologda* 12000. rubbels. *Cazan* 18000. rubbels. *Vsting* 30000. rubbels. *Rostove* 90000. The citie of *Mosko* 40000. rubbels. *Sibierskoy* 20000. rubbels. *Castrome* 12000. rubbels. The totall amounteth to 400000. rubbels or marks a year, which is brought in yearly the first day of September, that is reckoned by them the first day of the year.

The third that is called the *Bulsha Prechod* or great Income receiveth all the customes that are gathered out of all the principall towns and cities within the whole Realm, besides the fees and other duties which rise out of divers smaller Offices, which are all brought into this office of *Bulsha Prechod*. The towns of most trade, that do yield greatest customes, are these here set down, *Mosko*, *Smolensko*, *Vobsko*, *Novogrod Velica*, *Astraraouse*,

*rarouse*, *Torshock*, *Otser*, *Yarustave*, *Castrome*, *Nesna Novogrod*, *Cazan*, *Vologda*. This custome out of the great towns is therefore most certain and easie to be reckoned, because it is set and rated precisely what they shall pay for the custome of the year. Which needs must be paid into the said office, though they receive not so much. If it fall out to be more, it runneth all into the Emperours advantage.

The custome at *Mosko* for every year is 12000. rubbels. The custome of *Smolensko*, 8000. *Vobsko* 12000. rubbels. *Novogrod velica* 6000. rubbels. *Strararouse* by salt and other commodities 18000. rubbels. *Torshock* 800. rubbels. *Otser* 700. rubbels. *Yarustave* 1200. rubbels. *Castrome* 1800. rubbels. *Nesna Novogrod* 7000. rubbels. *Cazan* 11000. rubbels. *Vologda* 2000. rubbels. The custome of the rest that are towns of trade is sometimes more, sometimes lesse, as their traffick and dealings with commodities to and fro falleth out for the year.

This may be said for certain, that the

the three tables of receits belonging to this office of *Bulshe Prechod*, when they receive least, account for thus much, *viz.* The first table 160000. rubbels. The second table 90000. rubbels. The third 70000. rubbels. So that there cometh into the office of *Bulshe Prechod* at the least reckoning (as appeareth by their books of customes) out of these and other towns, and maketh the summe of 340000. rubbels a year. Besides this custome out of the towns of trade, there is received by this office of *Bulshe Prechod*, the yearly rent of the common Bathstoves, and Cabacks, or Drinkinghouses, which pertain to the Emperour. Which (though it be uncertain for the just summe, yet because it is certain and an ordinary matter, that the *Russe* will bathe himself aswell within as without) yieldeth a large rent to the Emperours treasurie.

There is besides a certain mulct or penaltie that groweth to the Emperour out of every judgement or sentence that passeth in any of his courts of Record in all civill matters.

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This penaltie or mulct is 20. *Dingoes* or pence upon every rubble or mark, and so ten in the hundred, which is paid by the partie that is convict by law. He hath besides for every name contained in the writs that passe out of these courts five *Altens*. An *Alten* is five pence sterling or thereabouts. This is made good out of the office, whence the writ is taken forth. Thence it goeth to the office that keepeth the lesser seal, where it payeth as much more to the Emperours use. This riseth commonly to 3000. rubbels a year or thereabouts. Further also out of the office of *Roisbonia*, where all felonies are tried, is received for the Emperour the half part of fellons goods, the other half goeth the one part to the informer, the other to the officers.

All this is brought into the office of *Bulsha Prechod*, or great income. Besides the overplus or remainder that is saved out of the land-rents, allotted to divers other offices: as namely to the office called *Rosarade*, which hath lands and rents assigned unto it to pay the yearly salaries of the

the souldiers or horsmen that are kept still in pay. Which in time of peace when they rest at home not employed in any service, is commonly cut off, and paid them by halfs, sometimes not the half: so that the remainder out of the *Roserade* office that is laid into the Emperours treasurie cometh for the most part every year to 250000. rubbels.

In like sort (though not so much) is brought in the surplus out of the *Strelletskoy* offices which hath proper lands for the paiment of the *Strelsey* men or gunners, aswell those at *Mosko*, that are of the Emperours guard (12000. in ordinary) as on the borders, and other garison towns and castles. Likewise out of the office of *Prechase*, *Shisivoy*, *Nemshoy* which hath set allowance of lands to maintain the forein mercenarie souldiers, as *Poles*, *Swedens*, *Dutches*, *Scots*, &c. So out of the office of *Pusharskoy*, (which hath lands and rents allowed for the provision of munition, great *Ordinance*, *Powder*, *Shot*, *Saltpeeter*, *Brimstone*, *Lead*, and such like) there is left somewhat at the years end,

end, that runneth into the treasurie. All these bring into the office of *Bulsha Prechod* that which remaineth in their hand at the years end. Whence it is delivered into the Emperours treasurie. So that the whole summe that groweth to this office of *Bolsha Prechod*, or the great income (as appeareth by the books of the said office) amounteth to 800000. rubbels a year, or thereabouts.

All these offices, to wit, the office of the Steward, the foure *Chetfirds*, and the *Bulsha Prechod* deliver in their receits to the head treasurie, that lieth within the Emperours house or castle at the *Moska*. Where lie all his moneys, jewels, crowns, sceptres, plate, and such like, the chests, hutches, and bags being signed by the Emperours themselves with their own seal. Though at this time the L. *Borris Federowich Godenoe* his seal and oversight supplieth for the Emperour, as in all other things. The under-officer at this time is one *Stephen Vasilowich Godenoe*, Cousin germane to the said *Borris*, who hath two Clerks allowed to serve under him in the office.

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*The summe that groweth to the Emperours treasurie in money onely, for every year.*

1. Out of the Stewards office above the expense of his house 13000 rubbels.

2. Out of the foure Chetfirds for soak and head-money 400000. rubbels.

3. Out of the *Bulsha Prechod* Office, or great income, for custome and other rents, 800000. rubbels.

*Summe 1430000. rubbles clear, besides all charges for his house, and ordinary salaries of his souldiers otherwise discharged.*

But besides this revenue that is paid all in money to the Emperours treasurie he receiveth yearly in furres and other duties to a great value out of *Siberia*, *Pechora*, *Permia*, and other places, which are sold or barred away for other forein commodities to the *Turkish*, *Persian*, *Armenian*, *Georgian* and *Bougharian* Merchants that trade within his countreys, besides others of Christendome. What it maketh in the whole (though the value

alue cannot be set down precisely. e being a thing casuall as the commoditie may be got, it may be guessed by that which was gathered the ast year out of *Siberia* for the Emperours custome, *viz.* 466. timber of ables, five timber of Marttons, 180. lack Foxes, besides other commodities.

To these may be added their seizures, and confiscations upon such as are in displeasure, which riseth to a great summe; besides other their extraordinary impositions, and exactions done upon their officers, Monasteries, &c. not for any apparent necessitie or use of the Prince or commonwealth, but of will and customes yet with some pretence of a *Scythian*, that is, grosse and barbarous policie (as may appear) by these few *Sophismata* or counterfeit policies put in practice by the Emperours of *Russia*, all tending to this end, to robbe their people, and to inrich their treasurie. To this purpose this byword was used by the late Emperour *Ivan Vasiliwich*, *That his people were like to his beard, The oftner shaven, the thicker*

*it would grow. Or like sheep, they must needs be shorn once a year at the least, to keep them from being overladen with their wooll.*

## *Means used to draw the wealth of the land into the Emperours treasurie.*

1. TO prevent no extortions, exactions, or briberies whatsoever, done upon the Commons by their Dukes, Diacks, or other officers in their Provinces, but to suffer them to go on till their time be expired, and to suck themselves full; then to call them to the *Praetush* (or whip) for their behaviour, and to beat out of them all or the most part of the bootie, as the honie from the Bee, which they have wrung from the Commons, and to turn it into the Emperours treasurie, but never any thing back again to the right owners, how great or evident soever the injurie be: To this end the needy Dukes and Diacks that are sent into their provinces serve the turn very well, being

ing changed so often, to wit, once year; where in respect of their own nd the qualitie of the people, as be- re was said, they might be conti- ued for some longer time, without ll fear of innovation. For coming ill fresh upon the Commons, they ck more eagerly; like *Tiberius* the mperours flies, that came new still pon all old sores, to whom he was ont to compare his *Prætors*, and o- er provinciall officers.

2. To make of these officers (that ave robbed their people) sometimes publick example, if any be more otorious then the rest, that the Em- erour may seem to mislike the op- ressions done to his people, and ransferre the fault to his ill officers. As among divers other was done by he late Emperour *Juan Vasilowich* o a Diack in one of his Provin- es, that (besides many other extorti- ons and briberies) had taken a goose eady dreſt full of money. The man was brought to the market place in *Moskow*: The Emperour himself present made an Oration, *These good people are they that would eat you up like*

*bread*, &c. Then asked he his *Polichies* or executioners who could cut up a goose, and commanded one of them first to cut off his legges about the midst of the shynne, then his armes above his elbows, asking him still if goose-flesh were good meat, in the end to chop off his head: that he might have the right fashion of a goose readie dressed. This might seem to have been a tolerable piece of justice (as justice goeth in *Russia*) except his subtill end to cover his own oppressions.

3. To make an open shew of want when any great tax or imposition is towards: As was done by this Emperour *Theodore Juanowich*, by the advise of some about him at the beginning of his reign: when being left very rich (as was thought) by his father, he sold most of his plate, and stamped some into coin, that he might seem to want money. Whereupon presently out came a taxation.

4. To suffer their subjects to give freely to the Monasteries (which for their superstition very many do, specially in their last wills) and to lay up

up their money and substance in them, to keep it more safe. Which all is permitted them without any restraint or proviso, as was and is in some countreyes of Christendome. Whereby their Monasteries grow to exceeding great wealth. This they do to have the money of the Realm better stored together, & more ready for their hand when they list to take it. Which many times is done without any noise: the Friers being content rather to part from somewhat (as the increase groweth) then to lose all at once. Which they were made to doubt of in the other Emperours dayes.

To this end *Ivan Vasilowich* late Emperour used a very strange practise, that few Princes would have done in their greatest extremities. He resigned his kingdome to one *Velica Knez Simeon*, the Emperours sonne of *Cazan*, as though he meant to draw himself from all publick doings to a quiet private life. Towards the end of the year he caused this new King to call in all Charters granted to Bishopricks and Monasteries,

which they had enjoyed many hundred years before, which were all cancelled. This done (as in dislike of the fact and misgovernment of the new King) he returned the scepter, and so was content (as in favour to the Church and religious men) that they should renew their charters, and take them of himself, reserving and annexing to the Crown so much of their lands as himself thought good.

By this practise he wrung from the Bishopricks and Monasteries (besides the lands which he annexed to the Crown) an huge masse of money. From some 40. from some 50. from some an hundred thousand rubbels. And this as well for the increase of his treasurie, as to abate the ill opinion of his hard government, by a shew of worse in another man. Wherein his strange spirit is to be noted, that being hated of his subjects (as himself knew well enough) yet would venture such a practise to set another in his saddle, that might have ridde away with his horse while himself walked by on foot.

5. To send their messengers into the

the Provinces or shires where the speciall commodities of their country grow, as furres, wax, honey, &c. there to forestall and engrosse sometime one whole commoditie, sometime two, or more, taking them at small prices what themselves list, and selling them again at an excessive rate to their own merchants, and to merchants strangers. If they refuse to buy them, then to force them unto it.

The like is done when any commoditie either native or forein (as cloth of gold, broad cloth, &c.) thus engrossed by the Emperour, and received into his treasurie, happeneth to decay, or marre by long lying, or some other casualtie. Which is forced upon the Merchants, to be bought by them at the Emperours price, whether they will or no. This last year of 1589. was engrossed all the wax of the countrey, so that none might deal with that commoditie but the Emperour onely.

6. To take up and engrosse in like sort sometime forein commodities, as silks, cloth, lead, pearl, &c. brought

into his realm by *Turkish* merchants, *Armenians*, *Bougharians*, *Poles*, *Englishe*, and other; and then to force his merchants to buy them of his officers at his own price.

7. To make a Monopolie for the time of such commodities as are paid him for rent, or custome, and to inhanse the price of them, as furres, corn, wood, &c. what time none must sell of the same kind of commoditie, till the Emperours be all sold. By this means he maketh of his rent-corn, and other provision of victuall (as before was said) about 200000. rubbels or marks a year: Of his rent-wood, hay, &c. 30000. rubbels, or thereabouts.

8. In every great town of his Realm he hath a *Cabacke* or drinking-house where is sold *aquavitæ* (which they call *Russe wine*) *mead*, *beer*, *&c.* Out of these he receiveth rent that amounteth to a great summe of money. Some yield 800. some 900. some a 1000. some 2000. or 3000. rubbels a year. Wherein besides the base and dishonourable means to encrease his treasurie, many foul faults

are

ee committed. The poore labouring man and artificer many times ſpendeth all from his wife and children. Some uſe to lay in twentie, thirtie, fourtie rubbels, or more into the *Cabacke*, and vow themſelves to the pot till all that be ſpent. And this (as he will ſay) for the honour of *Hoſpodare*, or the Emperour. You ſhall have many there that have drunk all away to the very ſkin, and ſo walk naked, whom they call *Naga*. While they are in the *Cabacke*, none may call them forth whatſoever cauſe there be, becauſe he hindereth the Emperours revenue.

9. To cauſe ſome of his *Boiarens* or *Nobles* of his court (whom he uſeth upon truſt) that have houſes in the *Moſko* to fain themſelves robbed; then to ſend for the *Zemskey* men, or Aldermen of the citie, and to command them to find out the robberie. In default of not finding it, to prave or ſeize the citie for their miſgovernment in 8000. 9000. or 10000 rubbels at a time. This is many times practiſed.

10. In theſe exactions to ſhew

their sovereignty, sometime they use very plain and yet strange cavillations. As was that of *Juan Vasilowich*, father to this Emperour, after this sort: He sent into *Permia* for certain loads of *Cedar wood*, whereof he knew that none grew in that Countrey. The inhabitants returned answer they could find none there. Whereupon he seased their Countrey in 12000. rubbels, as if they concealed the commoditie of purpose. Again he sent to the citie of *Moske* to provide for him a *Colpack* or measure full of live fleas for a medicine. They returned answer that the thing was impossible; and if they could get them, yet they could not measure them, for leaping out. Whereupon he praved or beat out of their shins 7000. rubbels for a mulct.

By like cavillation he extorted from his Nobilitie 30000. rubbels, because he missed of his game, when he went a hunting for the Hare: as if their hunting and murdering of hares had been the cause of it. Which the Nobilitie (as the manner is) praved presently again upon the *Mon-*

*ficks*

*ficks* or common people of the Countrey. This may ſeem a ſtrange kind of extortion, by ſuch pleaſant cavils to fleece his poore ſubjects in good ſadneſſe, but that it agreeth with the qualitie of thoſe Emperours, and the miſerable ſubjection of that poore Countrey. Theſe and ſuch like means are practiſed by the Emperours of *Ruſſia*, to encreaſe their Treaſurie.

## *Of the ſtate of the Commonaltie, or vulgar ſort of people in the countrey of Ruſſia.*

### CHAP. XIII.

THe condition of the Commons and vulgar ſort of people may partly be underſtood by that which already hath been ſaid concerning the manner of their government, and the ſtate of the Nobilitie, with the ordering of their Provinces, and chief towns of the land. And firſt, touching their libertie, how it ſtandeth with them, it may appear by this, that they are reckoned in no degree

at all, nor have any ſuffrage nor place in their *Zabor*, or High court of Parliament, where their laws and publick orders are concluded upon, which commonly tend to the oppreſſion of the commons. For the other two degrees *viz.* of the Nobilitie, and Clergie, which have a vote in the Parliaments (though farre from that libertie that ought to be in common conſultations for the publick benefit, according to the meaſure and proportion of their degrees) are well contented that the whole burden ſhall light upon the Commons, ſo they may eaſe their own ſhoulders by laying all upon them. Again, into what ſervile condition their libertie is brought, not onely to the Prince, but to the Nobles and Gentlemen of the Countrey (who themſelves alſo are but ſervile, ſpecially of late years) it may further appear by their own acknowledgements in their ſupplications and other writings to any of the Nobles or chief officers of the Emperours, wherein they name and ſubſcribe themſelves *Kolophey*, that is, their villains,

villains, or bondslaves, as they of the Nobilitie do unto the Emperour. This may truly be said of them, that there is no servant nor bondslave more awed by his Master, nor kept down in a more servile subjection, then the poore people are, and that universally, not onely by the Emperour but by his Nobilities, chief officers and souldiers. So that when a poore *Muscick* meeteth with any of them upon the high way, he must turn himself about, as not daring to look him on the face, and fall down with knocking of his head to the very ground, as he doth unto his Idol.

Secondly, concerning the lands, goods, and other possessions of the commons, they answer the name, and lie common indeed, without any fense against the rapine and spoil not onely of the highest, but of his Nobilitie, officers, and souldiers. Besides the taxes, customes, seizures, and other publick exactions done upon them by the Emperour, they are so racked and pulled by the Nobles, officers, & messengers sent abroad by

the

the Emperour in his publick affairs, ſpecially in the *Yammes* (as they call them) and through fare towns, that you ſhall have many villages and towns of half a mile, and a mile long, ſtand all unhabited, the people being fled all into other places by reaſon of the extreme uſage, and exactions done upon them. So that in the way towards *Mosko*, betwixt *Vologda* and *Yaruſlaveley* (which is two nineties after their reckoning, little more then an hundred miles Engliſh) there are in ſight fiftie *Darieumes* or villages at the leaſt, ſome half a mile, ſome a mile long, that ſtand vacant and deſolate without any inhabitant. The like is in all othes places of the realm, as is ſaid by thoſe that have better travelled the countrey then my ſelf had time or occaſion to do.

The great oppreſſion over the poore Commons maketh them to have no courage in following their trades: for that the more they have, the more danger they are in, not onely of their goods, but of their lives alſo. And if they have any thing,

they

they conceal it all they can, sometimes conveying it into Monasteries, sometimes hiding it under the ground, and in woods, as men are wont to do where they are in fear of forein invasion: in so much that many times you shall see them afraid to be known to any *Boiaren* or Gentleman of such commodities as they have to sell. I have seen them sometimes when they have laid open their commodities for a liking (as their principall furres and such like) to look still behind them, and towards every doore, as men in some fear, that looked to be set upon, and surprised by some enemie: Whereof asking the cause, I found it to be this, That they have doubted lest some Nobleman or *Sinaboiarskey* of the Emperour had been in companie, and so laid a train for them to prey upon their commodities perforce.

This maketh the people (though otherwise hardened to bear any toil) to give themselves much to idlenesse and drinking, as passing for no more then from hand to mouth. And hereof it cometh that the commodities

of

of *Russia* (as was said before) as *wax, tallow, hides, flax, hemp, &c.* grow and go abroad in farre lesse plentie then they were wont to do, because the people, being oppressed and spoiled of their gettings, are discouraged from their labours. Yet this one thing is much to be noted, that in all this oppression there were three brethren Merchants of late that traded together with one stock in common, that were found to be worth 300000. rubbels in money, besides lands, cattels, and other commodities. Which may partly be imputed to their dwellings farre off from the eye of the Court, *viz.* in *Vichida* a 1020. miles from *Mosko*, and more. The same are said by those that knew them to have set on work all the year long ten thousand men in making of salt, carriages by cart, and boat, hewing of wood, and such like, besides 5000. bondslaves at the least, to inhabite and till their land. They had also their physitions, surgeons, apothecaries, and all manner of artificers of *Douteees* and others, belonging unto them. They are said to have

paid

paid to the Emperour for custome to the summe of 23000. rubbels a year (for which cause they were suffered to enjoy their trade) besides the maintaining of certain garrisons on the borders of *Siberia*, which were near unto them. Wherein the Emperour was content to use their purse, till such time as they had got ground in *Siberia*, and made it habitable, by burning, and cutting down woods from *Wichida* to *Perm*, above a 1000. verst, and then took it all away from them perforce.

But this in the end being envied and disdained, as a matter not standing with their pollicie to have any so great, specially a *Moscick*, the Emperour began first to pull from them by pieces, sometimes 20000 rubbels at a time, sometime more; till in the end their sons that now are, are well eased of their stock, and have but small part of their fathers substance, the rest being drawn all into the Emperours treasurie. Their names were *Jacove*, *Gregorie*, and *Simon* the sonnes of *Onyka*.

For the qualitie of their people otherwise,

otherwise, though there seemeth to be in them some aptnesse to receive any art (as appeareth by the naturall wits in the men, and very children) yet they excell in no kind of common art, much lesse in any learning, or liberall kind of knowledge: which they are kept from of purpose, as they are also from all militarie practise, that they may be fitter for the servile condition wherein now they are, and have neither reason nor valour to attempt innovation. For this purpose also they are kept from travelling that they may learn nothing, nor see the fashions of other Countreys abroad. You shall seldome see a *Russe* a traveller, except he be with some Ambassadour, or that he make a scape out of his Countrey. Which hardly he can do, by reason of the borders that are watched so narrowly, and the punishment for any such attempt, which is death if he be taken, and all his goods confiscate. Onely they learn to write, and to reade, and that very few of them. Neither do they suffer any stranger willingly to come into their realm out of any civill Countrey,

trey, for the same cause, further then necessitie of uttering their commodities, and taking in of forein doth enforce them to do.

And therefore this year 1589. they consulted about the removing of all Merchants strangers to the border towns, to abide and have their residencie there, and to be more wary in admitting other strangers hereafter into the Inland parts of the realm, for fear of infection with better manners and qualities then they have of their own. For the same purpose also they are kept within the bounds of their degree by the laws of their countrey, so that the sonne of a *Moujick*, artificer or husbandman, is ever a *Moujick*, artificer, &c. and hath no means to aspire any higher, except, having learned to write and read, he attain to the preferment of a Priest, or Dyack. Their language is all one with the *Slavonian*, which is thought to have been derived from the *Russe* tongue, rather then the *Russe* from the *Slavonian*. For the people called *Sclavi*, are known to have had their beginning out of *Sarmatia*, and to have

have termed themſelves of their conqueſt *Sclavos*, that is, famous or glorious, of the word *Sclava*, which in the *Ruſſe* and *Slavonian* tongue ſignifieth as much as *Glory*, or *Fame*. Though afterwards being ſubdued and trod upon by divers nations, the *Italians* their neighbours have turned the word to a contrary ſignification, and term every ſervant or peaſant by the name of *Sclave*, as did the *Romanes* by the *Getes* and *Syrians*, for the ſame reaſon. The *Ruſſe* character or letter is no other then the *Greek*, ſomewhat diſtorted.

Concerning their trades, diet, apparrell, and ſuch like, it is to be noted in a ſeverall chapter of their private behaviour. This order that bindeth every man to keep his ranck, and ſeverall degree, wherein his forefathers lived before him, is more meet to keep the Subjects in a ſervile ſubjection, and ſo apt for this and the like Common-wealths, then to advance any virtue, or to breed any rare or excellent qualitie in Nobilitie or Commons, as having no further reward nor preferment whereunto they may bend

bend their endeavours, and employ themselves to advance their estate, but rather procuring more danger to themselves, the more they excell in any noble or principall qualitie.

## Of their publick Justice, and manner of proceeding in civill, and criminall matters.

### CHAP. XIV.

THeir courts of civill justice for matters of contract, and other of like sort, are of three kinds, the one being subject unto the other by way of appeal. The lowest Court (that seems to be appointed for some ease to the Subjects) is the office of the *Gubmey Staruft*, that signifieth an Alderman, and of the *Satshey Staruft*, or Bailiff of the Soak or Hundred, whereof I spake before in the ordering of the Provinces. These may end matters among their neighbours within their Soak, or severall Hundred, where they are appointed under

under the Dukes and Diacks of the Provinces, to whom the parties may remove their matter, if they cannot be agreed by the said *Gubnoy* or *Sotskoy Staruſt.*

The second is kept in the head towns of every Province or Shire by the said Dukes and Diacks, that are deputies to the foure Lords of the *Chetfirds*, as before was said. From these courts they may appeal and remove their suits to the chief Court, that is kept at the *Mosko*, where are resident the officers of the foure *Chetfirds*. These are the chief Justices or Judges, every of them in all civill matters that grow within their severall *Chetfird* or quarter, and may be either commenced originally before them, or prosecuted out of the inferiour Courts of the Shires by way of appeal.

Their commencing and proceeding in civill actions is on this manner. First, the plaintiff putteth up his supplication, wherein he declareth the effect of his cause, or wrong done unto him. Whereupon is granted unto him a *Wepis*, or warrant, which he

he delivereth to the *Prefave*, or Sergeant, to do the arreſt upon the partie whom he meaneth to implead, who upon the arreſt is to put in ſureties to anſwer the day appointed, or elſe ſtandeth at the Sergeants devotion, to be kept ſafe by ſuch means as he thinketh good.

The Sergeants are many, and excell for their hard and cruell dealing towards their priſoners; commonly they clap irons upon them, as many as they can bear, to wring out of them ſome larger fees. Though it be but for ſix pence, you ſhall ſee them go with chains on their legs, arms, and neck. When they come before the Judge, the plaintiff beginneth to declare his matter after the content of his ſupplication. As for Atturneys, Counſellours, Procuratours and Advocates to plead their cauſe for them, they have no ſuch order, but every man is to tell his own tale, and plead for himſelf ſo well as he can.

If they have any witneſſe, or other evidence, they produce it before the Judge. If they have none, or if the truth

truth of the cause cannot so well be discerned by the plea, or evidence on both parts, then the Judge asketh either partie (which he thinketh good, plaintife or defendant) whether he will *kisse the Crosse* upon that which he avoucheth or denieth. He that taketh the Crosse (being so offered by the Judge) is accounted clear, and carrieth away the matter. This ceremonie is not done within the Court or Office, but the partie is carried to the Church by an Officer, and there the ceremonie is done: the money in the mean while hanging upon a nail, or else lying at the idols feet, ready to be delivered to the partie as soon as he hath kissed the Crosse before the said Idol.

This kissing of the Crosse, called *Crevsting chelovanie*, is as their corporall oath, and accounted with them a very holy thing, which no man will dare to violate or prophane with a false allegation. If both parties offer to kisse the Crosse in a contrar dictorie matter, then they draw lots. The better lot is supposed to have the right, and beareth away the matter.

So

So the partie convicted is adjudged to pay the debt or penaltie whatsoever, and withall to pay the Emperours fees, which is twentie pence upon every mark, as before hath been noted.

When the matter is thus ended, the partie convicted is delivered to the Sergeant, who hath a writ for his warrant out of the office to carry him to the *Pravensh* or Righter of Justice, if presently he pay not the money, or content not the partie. This *Pravensh* or Righter is a place near to the office, where such as have sentence passed against them, and refuse to pay that which is adjudged, are beaten with great cudgels on the shinnes, and calves of their legs. Every forenoon from eight to eleven, they are set on the *Pravensh*, and beat in this sort till the money be paid: The afternoon and nighttime, they are kept in chains by the Sergeant, except they put in sufficient sureties for their appearance at the *Pravensh* at the houre appointed. You shall see fourtie or fiftie stand together on the *Pravensh* all on a row, &

their shinnes thus becudgelled and bebasted every morning with a pitequs crie. If after a years standing on the *Praveush*, the partie will not, or lack wherewithall to satisfie his creditour, it is lawfull for him to sell his wife and children, either outright, or for a certain term of years. And if the price of them do not amount to the full payment, the creditour may take them to be his bondslaves, for years or for ever, according as the value of the debt requireth.

Such kind of suits as lack direct evidence, or stand upon conjectures and circumstances to be weighed by the Judge, draw of great length, and yield great advantage to the Judge & officers. If the suit be upon a bond, or bill, they have for the most part good and speedy justice. Their bonds or bills are drawn in a very plain sort, after this tenour, *I Juan Vastes have borrowed of Alphonasse Dementio the summe of one hundred rubbels of going money of Mosko, from the Kreshenea* (or hallowing of the water) *until the Saburney vos creshenea* (or Counsell Sunday) *without interest.*

*tereſt. And if this money reſt unpayed after that day, then he ſhall give intereſt upon the ſaid money, after the common rate, as it goeth among the people, viz. for every five the ſixth rubbel. Upon this there are witneſſes, Micheta Sydroveskoy, &c. Subſcribed, This bill have I written Gabriel Jacoveleſwi, in the year 796.* The witneſſes and debter (if he can write) endorſe their names on the back ſide of the bill. Other ſigning, or ſealing have they none.

When any is taken for a matter of crime (as treaſon, murder, theft, and ſuch like) he is firſt brought to the Duke and Diack that are for the Province where the partie is attached, by whom he is examined. The manner of examination in ſuch caſes is all by torture, as ſcourging with whips made of ſinews, or whitleather (called the *Pudkey*) as bigge as a mans finger, which giveth a ſore laſh, and entreth into the fleſh, or by tying to a ſpit and roſting at the fire, ſometimes by breaking and wrecking one of their ribs with a pair of hot tongues, or cutting their

flesh under the nails, and such like.

The examination thus taken, with all the proofs & evidences that can be alledged against the partie, is it sent up to the *Mosko* to the Lord of the *Chetsird* or fourth part under whom the Province is, and by him is presented to the Counsell table, to be read and sentenced there, where onely judgement is given in matter of life and death, and that by evidence upon information, though they never saw nor heard the partie, who is kept still in prison where the fact was committed, and never sent up to the place where he is tried. If they find the partie guiltie, they give sentence of death according to the qualitie of the fact: which is sent down by the Lord of the *Chetsird* to the Duke and Diack to be put in execution. The prisoner is carried to the place of execution with his hands bound, and a wax candle burning held betwixt his fingers.

Their capitall punishments are hanging, heading, knocking on the head, drowning, putting under the ice, setting on a stake, and such like.

But

But for the most part the prisoners that are condemned in summer, are kept for the winter, to be knockt in the head, and put under the ice. This is to be understood of common persons. For theft, and murder, if they be committed upon a poore *Moujick* by one of Nobilitie, are not lightly punished, nor yet is he called to any account for it. Their reason is, because they are accounted their *Kolophey* or bondslaves. If by some *Sinaboiarskey* or Gentleman-souldier a murder or theft be committed, peradventure he shall be imprisoned at the Emperours pleasure. If the manner of the fact be very notorious, he is whipped perchance, and this is commonly all the punishment that is inflicted upon them.

If a man kill his own servant, little or nothing is said unto him, for the same reason, because he is accounted to be his *Kolophey*, or bondslave, and so to have right over his very head. The most is some small mulct to the Emperour, if the partie be rich:

and so the quarrell is made rather against the purse, then against the injustice. They have no written law, save onely a small book that containeth the time, and manner of their sitting, order in proceeding, and such other judiciall forms and circumstances, but nothing to direct them to give sentence upon right or wrong. Their onely law is their *Speaking Law*, that is, the pleasure of the Prince, and of his Magistrates and officers. Which sheweth the miserable condition of this poore people, that are forced to have them for their law, and direction of justice, against whose injustice and extreme oppression they had need to be armed with many good and strong laws.

## *Their forces for the warres, with the chief officers and their salaries.*

## CHAP. XV.

THe souldiers of *Russia* are called *Sinaboiarskey*, or the sonnes of Gentlemen, because they are all of that degree, by virtue of their military profession. For every souldier in *Russia* is a gentleman, and none are gentlemen, but onely the souldiers, that take it by descent from their ancestours: so that the sonne of a gentleman (which is born a souldier) is ever a gentleman, and a souldier withall, and professeth nothing else but militarie matters. When they are of years able to bear arms, they come to the office of *Roserade*, or great Constable, and there present themselves: who entreth their names, and allotteth them certain lands to maintain their charges, for the most part the same that their fathers enjoyed. For the lands assigned to maintain the army are ever certain, annexed to this office, without improving or

detracting one foot. But that if the Emperour have ſufficient in wages, the rooms being full ſo farre as the land doth extend already, they are many times deferred, and have nothing allowed them, except ſome one portion of the land be divided into two. Which is a cauſe of great diſorder within that countrey, when a ſouldier that hath many children ſhall have ſometimes but one entertained in the Emperours pay. So that the reſt having nothing are forced to live by unjuſt and wicked ſhifts, that tend to the hurt and oppreſſion of the *Muſcick*, or common ſort of people. This inconvenience groweth by maintaining his forces in a continuall ſucceſſion. The whole number of his ſouldiers in continuall pay is this: Firſt, he hath of his *Dworaney*, that is, Penſioners, or Guard of his perſon, to the number of 15000. horſemen, with their captains, and other officers, that are alwayes in a readineſſe.

Of theſe 15000. horſemen, there are three ſorts or degrees, which differ as well in eſtimation as in wages one

one degree from another. The first sort of them is called *Dworaney Bulshoy*, or the company of head Pensioners, that have some an hundred, some foureſcore rubbels a year, and none under 70. The second sort are called *Seredney Dworaney*, or the middle rank of Pensioners. These have sixtie, or fiftie rubbels by the year, none under fourtie. The third and loweſt sort are the *Dyta Boisr-skey*, that is, the low Pensioners. Their salarie is thirtie rubbels a year for him that hath moſt, some have but five and twentie, some twentie, none under twelve. Whereof the half part is paid them at the *Maske*, the other half in the field by the Generall when they have any warres, and are employed in service. When they receive their whole pay, it amounteth to 55000. rubbels by the year.

And this is their wages, beſides lands allotted to every one of them, both to the greater and the leſſe, according to their degrees. Whereof he that hath leaſt, hath to yield him twentie rubbels, or marks by the year. Beſides these 15000. horſemen, that

are of better choice (as being the Emperours own guard when himself goeth to the warres, not unlike the Romane souldiers called *Prætoriani*) are 110. men of speciall account for their Nobilitie and trust, which are chosen by the Emperour, and have their names registred, that find among them for the Emperours wars to the number of 65000. horsemen, with all necessaries meet for the warres after the *Russe* manner.

To this end they have yearly allowance made by the Emperour for themselves, and their companies, to the summe of 40000. rubbels. And these 65000. are to repair to the field every year on the borders towards the *Chrim Tartar* (except they be appointed for some other service) whether there be warres with the *Tartars* or not. This might seem peradventure somewhat dangerous for some state to have so great forces under the command of Noblemen to assemble every year to one certain place. But the matter is so used, as that no danger can grow to the Emperour, or his state by this means. 1. Because these

Noble-

Noblemen are many, to wit, an 110 in all, and changed by the Emperour so oft as he thinketh good. 2. Because they have their livings of the Emperour, being otherwise but of very small revenue, and receive this yearly pay of 40000. rubbels, when it is presently to be paid forth again to the souldiers that are under them. 3. Because for the most part they are about the Emperours person, being of his Councel, either speciall, or at large. 4. They are rather as paymasters them Captains to their companies, themselves not going forth ordinarily to the warres, save when some of them are appointed by speciall order from the Emperour himself. So the whole number of horsemen that are ever in a readinesse and in continuall pay, are 80000, a few more or lesse.

If he have need of a greater number (which seldome falleth out) then he entertaineth of those *Sinaboiarskey*, that are out of pay, so many as he needeth: and if yet he want of his number, he giveth charge to his Noblemen, that hold lands of him, to bring

being into the field every man a proportionable number of his servants (called *Kolophey* such as till his lands) with their furniture, according to the just number that he intendeth to make. Which, the service being done, presently lay in their weapons, and return to their servile occupations again.

Of footmen that are in continuall pay he hath to the number of 12000. all Gunners, called *Strelsey*: Whereof 5000. are to attend about the Citie of *Musko*, or any other place where the Emperour shall abide, and 2000. (which are called *Stremanoy Strelsy*, or Gunners at the stirrop) about his own person at the very Court or house where himself lodgeth. The rest are placed in his garison Towns, till there be occasion to have them in the field, and receive for their salarie or stipend every man seven rubbels a year, besides twelve measures apiece of Rie and Oats. Of mercenarie Souldiers, that are strangers (whom they call *Nimsehoy*) they have at this time 4300. of *Polonians*; of *Chirchasses* (that are under the *Polonians*)

*lonians*) about 4000. whereof 3500. are abroad in his garisons: of *Dutcher* and *Scots* about 150. of *Greekes*, *Turks*, *Danes* and *Swedens*, all in one band; an 100. or thereabouts. But these they use onely upon the *Tartar* side, and against the *Siberians*: as they do the *Tartar* souldiers (whom they hire sometimes, but onely for the present) on the other side against the *Polonian* and *Sweden*: thinking it best policie so to use their service upon the contrary border.

The chief Captains or leaders of these forces, according to their names and degrees, are these which follow: First, the *Voyavodey Bulshaia*, that is, the *Great Captain*, or *Lieutenant* generall under the Emperour. This commonly is one of the foure houses of the chief Nobilitie of the land, but so chosen otherwise, as that he is of small valour or practice in martiall matters, being thought to serve that turn so much the better, if he bring no other parts with him save the countenance of his Nobilitie, to be liked of by the souldiers for that,

and

and nothing elſe. For in this point they are very warie, that theſe two, to wit, nobilitie and power meet not both in one, ſpecially if they ſee wiſdome withall, or aptneſſe for policie.

Their great *Voievod* or Generall at this preſent in their warres is commonly one of theſe foure: *Knez Feodor Ivanowich Methiſlaskey*, *Knez Ivan Michailowich Glinskey*, *Cherecheskey*, and *Trewbetskey*, all of great Nobilitie, but of very ſimple qualitie otherwiſe: though in *Glinskey* (as they ſay) there is ſomewhat more then in the reſt. To make up this defect in the *Voievod* or Generall, there is alwaie ſet joyned with him as *Lieutenant Generall*, of farre leſſe nobilitie, but of more valour and experience in the warres then he, who ordereth all things, that the other countenanceth. At this time their principall man, and moſt uſed in their warres, is one *Knez Demetrie Ivanowich Foreſtine*, an ancient and expert captain, and one that hath done great ſervice (as they ſay) againſt the *Tartar* and *Polonian*. Next

under

under the *Voiavod* and his *Lieutenant generall* are foure other that have the marſhalling of the whole army divided among them, and may be called the Marſhalls of the field.

Every man hath his quarter or fourth part under him. Whereof the firſt is called the *Prava Polskoy*, or right wing; the ſecond is the *Levoy Polskoy*, or left wing; the third is *Ruſnoy Polskoy*, or the broken band, becauſe out of this there are choſen to ſend abroad upon any ſudden exploit, or to make a reſcue, or ſupplie, as occaſion doth require; the fourth, *Storeſhavoy Polskoy*, or the warding band. Every one of theſe foure Marſhalls have two other under them (eight in all) that twice every week at the leaſt muſt muſter and train their ſeverall wings or bands, and hold and give juſtice for all faults & diſorders committed in the camp.

And theſe eight are commonly choſen out of the 110. (which I ſpake of before) that receive and deliver the pay to the ſouldiers. Under theſe eight are divers other Captains, as the *Gulavoy*, Captains of thouſands,

five

five hundreds, and 100. the *Petyde Setskey* or Captains of fifties, and the *Deceſkies* or Captains of tens.

Beſides the *Voiavoda* or generall of the Armie (ſpoken of before) they have two other that bear the name of *Voiavoda*: whereof one is the Maſter of the great Ordinance (called *Naradna Voiavoda*) who hath divers under-Officers, neceſſary for that ſervice; the other is called the *Voiavoda gulavoy*, or the walking Captain, that hath allowed him 1000. good horſemen of principall choice, to range and ſpie abroad, and hath the charge of the running Caſtle, which we are to ſpeak of in the Chapter following. All theſe Captains and men of charge muſt once every day reſort to the *Bolſha Voiavoda*, or Generall of the Armie, to know his pleaſure, and to inform him if there be any requiſite matter pertaining to their office.

Of

*Of their muſtering, and levying of forces, manner of armour, and proviſion of victuall for the warres.*

## CHAP. XVI.

WHen warrs are towards (which they fail not of lightly every year with the *Tartar*, and many times with the *Polonian* and *Sweden*) the foure Lords of the *Chetſirds* ſend forth their ſummons in the Emperours name to all the Dukes and Dyacks of the Provinces, to be proclaimed in the head Towns of every Shire, that all the *Sinaboiarskey*, or ſonnes of gentlemen, make their repair to ſuch a border where the ſervice is to be done, at ſuch a place, and by ſuch a day, and there preſent themſelves to ſuch and ſuch Captains. When they come to the place aſſigned them in the ſummons or proclamation, their names are taken by certain Officers that have Commiſſion for that purpoſe from the *Roſerade*, or high Conſtable, as Clerks of the Bands.

If

If any make default and fail at the day, he is mulcted, and punished very severely. As for the Generall and other chief Captains, they are sent thither from the Emperours own hand, with such Commission and charge as he thinketh behovefull for the present service. When the souldiers are assembled, they are reduced into their Bands, and Companies, under their severall Captains of tennes, fifties, hundreds, thousands, &c. and these Bands into foure *Polskois* or Legions (but of farre greater numbers then Romane Legions were) under their foure great Leaders, which also have the authoritie of Marshals of the field (as was said before.)

Concerning their armour, they are but slightly appointed. The common horseman hath nothing else but his bow in his case under his right arm, and his quivet, and sword hanging on the left side, except some few that bear a case of dagges, or a javelin, or short staff along their horse side. The under-captains will have commonly some piece of armour besides, as a shirt of male, or such like.

The

The Generall with the other chief Captains and men of Nobilitie will have their horse very richly furnished, their Saddles of cloth of gold, their Bridles fair bossed and tasselled with gold and silk fringe, bestudded with pearl and precious stones, themselves in very fair armour, which they call *Bullatny*, made of fair shining steel, yet covered commonly with cloth of gold, and edged round with armin furre, his steel helmet on his head of a very great price, his sword bow and arrows at his side, his spear in his hand, with another fair helmet, and his *Sheſta pera*, or horsemans sceptre carried before him: Their swords, bows, and arrows are of the Turkish fashion. They practise like the *Tartar* to shoot forwards and backwards, as they flie and retire.

The *Strelsey* or footman hath nothing but his piece in his hand, his striking hatchet at his back, and his sword by his side. The stock of his piece is not made caliever-wise, but with a plain and strait stock (somewhat like a fowling piece) the barroll is rudely and unartificially made,

very

very heavie, yet ſhooteth but a very ſmall bullet. As for their proviſion of victuall, the Emperour alloweth none, either for Captain, or ſouldier, neither provideth any for them, except peradventure ſome corn for their money. Every man is to bring ſufficient for himſelf, to ſerve his turn for foure moneths, and if need require to give order for more to be brought unto him to the Camp from his tenant that tilleth his land, or ſome other place. One great help they have, that for lodging and diet every *Ruſſe* is prepared to be a ſouldier beforehand; though the chief Captains and other of account carry tents with them after the faſhion of ours, with ſome better proviſion of victuall then the reſt. They bring with them commonly into the camp for victuall a kind of dried bread (which they call *Sucharie*) with ſome ſtore of meal, which they temper with water, and ſo make it into a ball or ſmall lump of dough, called *Tollokna*, and this they eat raw in ſtead of bread. Their meat is bacon, or ſome other fleſh or fiſh dried, after the

the Dutch manner. If the *Russe* souldier were as hardie to execute an enterprise, as he is hard to bear out toil and travell, or were otherwise as apt and well trained for the warres, as he is indifferent for his lodging and dyet, he would farre exceed the souldiers of our parts, whereas now he is farre meaner of courage and execution in any warlike service. Which cometh partly of his servile condition, that will not suffer any great courage or valour to grow in him; partly for lack of due honour and reward, which he hath no great hope of, whatsoever service or execution he do.

## *Of their marching, charging, and other Martiall discipline.*

## CHAP. XVII.

THe *Russe* trusteth rather to his number, then to the valour of his souldiers, or good ordering of his forces. Their marching or leading is without all order, save that the foure

foure *Polskoy* or Legions (wherein-to their armie is divided) keep themſelves ſeverall under their enſignes, and ſo thruſt all on together in a hurrey, as they are directed by their Generall. Their Enſigne is the image of Saint George. The *Bulſhi Dworaney* or chief horſemen have every man a ſmall drumme of braſſe at his ſaddle-bow, which he ſtriketh when he giveth the charge or onſet.

They have drummes beſides of a huge bigneſſe, which they carry with them upon a board laid on foure horſes, that are ſparred together with chains, every drumme having eight ſtrikers or drummers, beſides trumpets and ſhaums, which they ſound after a wild manner, much different from ours. When they give any charge, or make any invaſion, they make a great hallow or ſhout altogether, as loud as they can, which with the ſound of their trumpets, ſhaums, and drummes, maketh a confuſed and horrible noiſe. So they ſet on firſt diſcharging their arrows, then dealing with their ſwords, which they uſe in a braverie to ſhake and brandiſh

brandish over their heads, before they come to strokes.

Their footmen (because otherwise they want order in leading) are commonly placed in some ambush or place of advantage, where they may most annoy the enemie, with least hurt to themselves. If it be a set battell, or if any great invasion be made upon the *Russe* borders by the *Tartar*, they are set within the *running* or *moving Castle* (called *Beza* or *Gulay gorod*) which is carried about with them by the *Voiavoda Gulavoy* (or the *walking Generall*) whom I spake of before. This walking or moving Castle is so framed, that it may be set up in length (as occasion doth require) the space of one, two, three, foure, five, six, or seven miles: for so long it will reach. It is nothing else but a double wall of wood to defend them on both sides, behind and before, with a space of three yards or thereabout betwixt the two sides: so that they may stand within it, and have room enough to charge and discharge their pieces, and to use their other weapons. It is closed at

both

both ends, and made with loop holes on either ſide, to lay out the noſe of their piece, or to puſh forth any other weapon. It is carried with the Armie whereſoever it goeth, being taken to pieces, and ſo layed on carts ſparred together, and drawn by horſes that are not ſeen, by reaſon that they are covered with their carriage as with a ſhelf or penthouſe. When it is brought to the place where it is to be uſed (which is deviſed and choſen out before by the *walking voiavod*) it is planted ſo much as the preſent uſe requireth, ſometime a mile long, ſometimes two, ſometimes three, or more: Which is ſoon done without the help of any Carpenter, or inſtrument, becauſe the timber is ſo framed to claſp together one piece within an other, as is eaſily underſtood by thoſe that know the manner of the *Ruſſe* building.

In this Caſtle ſtandeth their ſhot well fenced for advantage, ſpecially againſt the *Tartar*, that bringeth no ordinance, nor other weapon into the field with him, ſave his ſword,

and

and bow and arrows. They have also within it divers field-pieces, which they use as occasion doth require. Of pieces for the field they carrie no great store, when they warre against the *Tartar*: but when they deal with the *Polonian* (of whose forces they make more account) they go better furnished with all kind of munition, and other necessary provisions. It is thought that no prince of Christendome hath better store of munition then the *Russe* Emperour. And it may partly appear by the Artillerie house at *Mosko*, where are of all sorts of great ordinance, all brasse pieces very fair, to an exceeding great number.

The *Russe* souldier is thought to be better at his defence within some castle or town, then he is abroad at a set pitched field. Which is ever noted in the practice of his warres, and namely at the siege of *Vobsko*, about eight years since: where he repulsed the *Polonian* king *Stepan Batore*, with his whole armie of 100000. men, and forced him in the end to give over his siege, with the losse of many

of his best Captains and souldiers. But in a set field the *Russe* is noted to have ever the worse of the *Polonian* and *Sweden*.

If any behave himself more valiantly then the rest, or do any speciall piece of service, the Emperour sendeth him a piece of gold, stamped with the Image of Saint George on horseback. Which they hang on their sleeves, and set in their caps. And this is accounted the greatest honour they can receive for any service they do.

## *Of their Colonies, and maintaining of their conquests, or purchases by force.*

## CHAP. XVIII.

THe *Russe* Emperours of late years have very much enlarged their dominions and territories. Their first conquest after the Dukedome of *Mosko* (for before that time they were but Dukes of *Volodomer*, as before was said) was the Citie and Dukedome

dome of *Novograd* on the West, and Northwest side, which was no small enlargement of their dominion, and strengthning to them for the winning of the rest. This was done by *Juan* great grandfather to *Theodore* now Emperour, about the year 1480. The same began likewise to encroch upon the countreys of *Lituania*, and *Livonia*, but the conquest onely intended, and attempted by him upon some part of those countreys, was pursued and performed by his sonne *Basileus*, who first wonne the Citie and Dukedome of *Plesko*, afterwards the Citie and Dukedome of *Smolensko*, and many other fair towns, with a large territorie belonging unto them, about the year 1514. These victories against the *Lettoes* or *Lituanians* in the time of *Alexander* their Duke, he atchieved rather by advantage of civil dissentions, and treasons among themselves, then by any great policie, or force of his own. But all this was lost again by his sonne *Juan Vasilowich*, about eight or nine years past, upon composition with the *Polonian*

king *Stepan Batore*: whereunto he was forced by the advantages which the *Pole* had then of him, by reason of the foil he had given him before, and the disquietnesse of his own state at home. Onely the *Russe* Emperour at this time hath left him on that side his countrey, the cities of *Smolensko*, *Vitobsko*, *Cheringo* and *Beala gorod* in *Lituania*. In *Livonia*, not a town, nor one foot of ground.

When *Basileus* first conquered those countreys, he suffered the natives to keep their possessions, and to inhabite all their towns, onely paying him a tribute, under the government of his *Russe* Captains. But by their conspiracies and attempts not long after, he was taught to deal more surely with them. And so coming upon them the second time, he killed and carried away with him three parts of foure, which he gave or sold to the *Tartars* that served him in those warres, and in stead of them placed there his *Russes*, so many as might overmatch the rest, with certain garrisons of strength besides.

Wherein

Wherein notwithſtanding this overſight was committed, for that (taking away with him the upland, or countrey people that ſhould have tilled the ground, and might eaſily have been kept in order without any danger, by other good policies) he was driven afterwards many years together, to victuall the countrey (ſpecially the great towns) out of his own countrey of *Ruſſia*, the ſoil lying there in the mean while waſte, and untilled.

The like fell out at the port of *Narue* in *Liefland*, where his ſonne *Juan Vaſilowich* deviſed to build a town, and a caſtle on the other ſide the river, called *Juan gorod*, to keep the town and countrey in ſubjection. The Caſtle he cauſed to be ſo built, and fortified, that it was thought to be invincible. And when it was finiſhed, for reward to the Architect (that was a *Polonian*) he put out both his eyes, to make him unable to build the like again. But having left the natives all within their own countrey, without abating their number or ſtrength, the town and caſtle

not long after was betrayed, and surrendred again to the king of *Sweden*.

On the South-east side they have got the kingdomes of *Cazan*, and *Astracan*. These were wonne from the *Tartar*, by the late Emperour *Iuan Vasilowich*, father to the Emperour that now is: the one about 35. the other about 33. years ago. Northward out of the countrey of *Siberia*, he hath laid unto his realm, a great breadth and length of ground, from *Wichida* to the river of *Obba*, about a 1000. miles space: so that he is bold to write himself now, *The great Commander of Siberia*.

The countreys likewise of *Permia*, and *Pechora*, are a divers people and language from the *Russe*, overcome not long since, and that rather by threatning, and shaking of the sword, then by any actuall force: as being a weak and naked peop'e, without means to resist.

That which the *Russe* hath in his present possession, he keepeth on this sort. In his foure cheif border towns

of

of *Vobsko*, *Smolensko*, *Astracan*, and *Cazan*, he hath certain of his Counsell, not of the greatest Nobilitie, but of greatest trust, which have more authoritie within their precincts (for the countenancing and strengthning of their government there) then the other Dukes that are set to govern in other places, as was noted before, in the manner of ordering their Provinces. These he changeth sometime every year, sometime every second or third year, but exceedeth not that time, except upon very speciall trust, and good liking of the partie, and his service: lest by enlarging of their time, they might grow into some familiaritie with the enemie (as some have done) being so farre out of sight.

The towns besides are very strongly fenced with trenches, castles, and store of munition, and have garrisons within them, to the number of two or three thousand apiece. They are stored with victuall if any siege should come upon them, for the space of two or three years beforehand.

The foure castles of *Smolensko*, *Vobsko*, *Cazan* and *Astracan*, he hath made very strong to bear out any siege: so that it is thought that those towns are impregnable.

As for the countreys of *Pechora* and *Permia*, and that part of *Siberia*, which he hath now under him, they are kept by as easie means, as they were first got. *viz.* rather by shewing, then by using of arms. First, he hath stored the Countrey with as many *Russes* as there are natives, and hath there some few souldiers in garrison, enough to keep them under. Secondly, his Officers and Magistrates there, are of his own *Russe* people, and he changeth them very often, *viz.* every year twise or thrise: notwithstanding there be no great fear of any innovation. Thirdly, he divideth them into many small governments, like a staff broke in many small pieces: so that they have no strength being severed, which was but little neither when they were all in one. Fourthly, he provideth that the people of the Countrey have neither armour, nor money.

money, being taxed and pilled so often as he thinketh good, without any means to shake off that yoke, or to relieve themselves.

In *Siberia* (where he goeth on in pursuing his conquest) he hath divers castles and garrisons, to the number of six thousand souldiers of *Russes*, and *Polonians*, and sendeth many new supplies thither, to plant and to inhabite, as he winneth ground. At this time besides he hath gotten the kings brother of *Siberia*, allured by certain of his Captains, to leave his own countrey by offers of great entertainment, and pleasanter life with the *Russe* Emperour, then he had in *Siberia*. He was brought in this last year, and is now with the Emperour at *Mosko* well entertained.

This may be said of the *Russe* practise, whereseever he ruleth, either by right of inheritance, or by conquest, First, he bereaveth the countrey of armour and other means of defence, which he permitteth to none but to his *Boiarskeis* onely. Secondly, he robbeth them continu-

ally of their money, and commodities, and leaveth them bare with nothing but their bodies and lives, within certain years compaſſe. Thirdly, he renteth and divideth his territories into many ſmall pieces by ſeverall governments, ſo that none hath much under him to make any ſtrength, though he had other oportunities. Fourthly, he governeth his countreys by men of ſmall reputation, and no power of themſelves, and ſtrangers in thoſe places where their government lieth. Fiftly, he changeth his governours once a year ordinarily, that there grow no great liking nor intireneſſe betwixt the people and them, nor acquaintance with the enemy if they lie towards the borders. Sixthly, he appointeth in one and the ſame place adverſary governours, the one to be as controller of the other, as the Dukes and Diacks: where (by means of their envies and emulations) there is leſſe hurt to be feared by their agreement, and himſelf is better informed what is done amiſſe. Seventhly, he ſendeth many times into every Province ſecret meſſengers

sengers of speciall trust about him as intelligencers, to prie and hearken out what is doing, and what is amisse there. And this is ordinary, though it be sudden, and unknown what time they will come.

## *Of the Tartars, and other borderers to the Countrey of Russia, with whom they have most to do in warre and peace.*

### CHAP. XIX.

THeir neighbours with whom they have greatest dealings and intercourse, both in peace and warre, are first the *Tartar*: Secondly the *Polonian*, whom the *Russe* calleth *Laches*, noting the first authour or founder of the Nation, who was called *Laches* or *Laches*, whereunto is added *Po*, which signifieth *People*, and so is made *Polaches*, that is, the *People or posteritie of Laches*: which the *Latines* after their manner of writing call *Polanes*: The third are the *Swedens*. The *Polonians* and *Swedens* are better

ter known to these parts of *Europe* then are the *Tartars*, that are further off from us (as being of *Asia*) and divided into many tribes, different both in name, and government one from another. The greatest and mightiest of them is the *Chrim Tartar*, (whom some call the *Great Cham*) that lieth South, and Southeastward from *Russia*, and doth most annoy the Countrey by often invasions, commonly once every year, sometimes entring very farre within the inland parts. In the year 1571. he came as farre as the citie of *Mosko*, with an armie of 200000. men, without any battel or resistance at all, for that the *Russe* Emperour (then (*Juan Vasilowich*) leading forth his armie to encounter with him, marched a wrong way: but as it was thought of very purpose, as not daring to adventure the field, by reason that he doubted his Nobilitie, and chief Capeains, of a meaning to betray him to the *Tartar*.

The citie he took not, but fired the Suburbs, which by reason of the buildings (which is all of wood with-

out any stone, brick, or lime, save certain outrooms) kindled so quickly, and went on with such rage as that it consumed the greatest part of the citie almost within the space of foure houres, being of 30. miles or more of compasse. Then might you have seen a lamentable spectacle: besides the huge and mighty flame of the citie all on light fire, the people burning in their houses and streets, but most of all of such as laboured to passe out of the gates furthest from the enemie, where meeting together in a mighty throng, and so pressing every man to prevent another, wedged themselves so fast within the gate, and streets near unto it, as that three ranks walked one upon the others head, the uppermost treading down those that were lower: so that there perished at that time (as was said) by the fire and the presse, the number of 800000. people or more.

The *Chrim* thus having fired the Citie, and fed his eyes with the sight of it all on a light flame, returned with his armie, and sent to the *Russe* Emperour a knife (as was said) to

stick

ſtick himſelf withall: upbraiding this loſſe, and his deſperate caſe, as not daring either to meet his enemie in the field, nor to truſt his friends or ſubjects at home. The principall cauſe of this continuall quarrel betwixt the *Ruſſe* and the *Chrim*, is for the right of certain border parts claimed by the *Tartar*, but poſſeſſed by the *Ruſſe*. The *Tartar* alledgeth that beſides *Aſtracan* & *Cazan* (that are the ancient poſſeſſion of the Eaſt *Tartar*) the whole countrey from his bounds North and Weſtward, ſo farre as the citie of *Mosko*, and *Mosko* it ſelf, pertaineth to his right. Which ſeemeth to have been true by the report of the *Ruſſes* themſelves, that tell of a certain homage that was done by the *Ruſſe* Emperour every year to the Great *Chrim* or *Cham*, the *Ruſſe* Emperour ſtanding on foot and feeding the *Chrims* horſe (himſelf ſitting on his back) with oats out of his own cap, in ſtead of a bowl or manger, and that within the caſtle of *Mosko*. And this homage (they ſay) was done till the time of *Baſilius* grandfather to this man. Who ſurpriſing

the

the *Chrim* Emperour by a stratagem, done by one of his Nobilitie (called *Juan Demetrowich Belschey*) was content with this ransome, *viz.* with the changing of this homage into a tribute of furres: which afterwards also was denied to be paied by this Emperours father.

Hereupon they continue the quarrel, the *Russe* defending his countrey, and that which he hath wonne, the *Chrim Tartar* invading him once or twice every year, sometime about Whitsuntide, but oftner in Harvest. What time if the great *Cham* or *Chrim* come in his own person, he bringeth with him a great armie of 100000. or 200000. men. Otherwise they make short and sudden roads into the countrey with lesser numbers, running about the list of the border as wild geese flie, invading and retiring where they see advantage.

Their common practice (being very populous) is to make divers armies, and so drawing the *Russe* to one or two places of the frontiers, to invade at some other place that is left without defence. Their manner

of

of fight, or ordering of their forces, is much after the *Ruſſe* manner (ſpoken of before) ſave that they are all horſemen, and carrie nothing elſe but a bow, a ſheaf of arrows, and a falcon ſword after the *Turkiſh* faſhion. They are very expert horſemen, and uſe to ſhoot as readily backward as forward. Some will have a horſemans ſtaff like to a bore ſpear, beſides their other weapons. The common ſouldier hath no other armour then his ordinary apparel, *viz.* a black ſheeps skin with the wool ſide outward in the day-time, and inward in the night-time, with a cap of the ſame. But their *Morſeys* or Noblemen imitate the *Turk* both in apparel, and armour. When they are to paſſe over a river with their armie, they tie three or foure horſes together, and taking long poles or pieces of wood, bind them faſt to the tails of their horſe: ſo ſitting on the poles they drive their horſe over. At handie ſtrokes (when they come to joyn battel) they are accounted farre better men then the *Ruſſe* people, fierce by nature, but more hardie and bloudie

by

by continuall practice of warre, as men knowing no arts of peace, nor any civil practice.

Yet their ſubtiltie is more then may ſeem to agree with their barbarous condition. By reaſon they are practiſed to invade continually, and to robbe their neighbours that border about them, they are very pregnant and ready-witted to deviſe ſtratagems upon the ſudden for their better advantage: As in their warre againſt *Beala* the fourth king of *Hungarie*, whom they invaded with 500000. men, and obtained againſt him a great victorie. Where among other, having ſlain his Chancellour, called *Nicholas Schinick*, they found about him the Kings privie ſeal. Whereupon they deviſed preſently to counterfeit letters in the Kings name, to the cities and towns next about the place, where the field was fought, with charge that in no caſe they ſhould convey themſelves, and their goods out of their dwellings, where they might abide ſafely without all fear of danger, and not leave the countrey deſolate to the poſſeſſion of

ſo.

so vile and barbarous an enemie, as was the *Tartar* nation, terming themselves in all reprochfull manner. For notwithstanding he had lost his carriages, with some few straglers that had marched disorderly, yet he doubted not but to recover that losse, with the accesse of a notable victorie, if the savage *Tartar* durst abide him in the field. To this purpose having written their letters in the *Polish* character, by certain young men whom they took in the field, and signed them with the Kings seal, they dispatched them forth to all the quarters of *Hungarie*, that lay near about the place. Whereupon the *Ungarians*, that were now flying away with their goods, wives, and children, upon the rumour of the Kings overthrow, taking comfort of these counterfeit letters, stayed at home. And so were made a prey, being surprised on the sudden by this huge number of these *Tartars*, that had compassed them about before they were aware.

When they besiege a town or fort, they offer much parley, and send many flattering messages to perswade a surrendrie,

ſurrendrie, promiſing all things that the inhabitants will require; but being once poſſeſſed of the place, they uſe all manner of hoſtilitie, and crueltie. This they do upon a rule they have, *viz.* that Juſtice is to be practiſed but towards their own. They encounter not lightly, but they have ſome ambuſh, whereunto (having once ſhewed themſelves, and made ſome ſhort conflict) they retire, as repulſed for fear, and ſo draw the enemie into it if they can. But the *Ruſſe*, being well acquainted with their practice, is more warie of them. When they come a roving with ſome ſmall number, they ſet on horſeback counterfeit ſhapes of men, that their number may ſeem greater.

When they make any onſet their manner is to make a great ſhout, crying all out together, *Olla Billa, Olla Billa, God help us, God help us.* They contemne death ſo much, as that they chooſe rather to die then to yield to their enemie; and are ſeen when they are ſlain to bite the very weapon, when they are paſt ſtriking, or helping of themſelves. Wherein appeareth how

how different the *Tartar* is in his desperate courage from the *Russe* and *Turk*. For the *Russe* Souldier, if he begin once to retire, putteth all his safetie in his speedie flight; and if once he be taken by his enemie, he neither defendeth himself, nor intreateth for his life, as reckoning straight to die: The *Turk* commonly, when he is past hope of escaping, falleth to intreatie, and casteth away his weapon, offereth both his hands, and holdeth them up, as it were to be tied, hoping to save his life by offering himself bondslave.

The chief bootie the *Tartars* seek for in all their warres, is to get store of captives, specially young boyes and girls, whom they sell to the *Turks*, or other their neighbours. To this purpose they take with them great baskets made like bakers panniers to carrie them tenderly, and if any of them happen to tire, or to be sick on the way, they dash him against the ground, or some tree, and so leave him dead: The souldiers are not troubled with keeping the captives, and the other bootie, for hindering the

the execution of their warres, but they have certain bands that intend nothing elſe, appointed of purpoſe to receive and keep the captives and the other prey.

The *Ruſſe* borders (being uſed to their invaſions lightly every year in the ſummer) keep few other cattel on the border parts, ſave ſwine onely, which the *Tartar* will not touch nor drive away with him: for that he is of the *Turkiſh* religion, and will eat no ſwines fleſh. Of Chriſt our Saviour they confeſſe as much as doth the *Turk* in his Alcoran, *viz.* that he came of the Angel *Gabriel*, and the Virgin *Marie*, that he was a great Prophet, and ſhall be the Judge of the world at the laſt day. In other matters likewiſe they are much ordered after the manner and direction of the *Turk*, having felt the *Turkiſh* forces, when he wonne from them *Azou*, and *Caffa*, with ſome other towns about the *Euxine* or *Black ſea*, that were before tributaries to the *Chrim Tartar*. So that now the Emperour of the *Chrim* for the moſt part is choſen ſome one of the Nobi-

litie

litie whom the *Turk* doth commend whereby it is brought now to that paſſe, that the *Chrim Tartar* giveth to the *Turk* the tenth part of the ſpoil which he getteth in his warres againſt the Chriſtians.

Herein they differ from the *Turkiſh* religion, for that they have certain idole puppets made of ſilk or like ſtuff, of the faſhion of a man, which they faſten to the doore of their walking houſes, to be as *Januſſes* or keepers of their houſe. And theſe idoles are made not by all, but by certain religious women, which they have among them for that, and like uſes. They have beſides the image of their King or great *Cham*, of an huge bigneſſe, which they erect at every ſtage when the armie marcheth: and this every one muſt bend and bow unto it as he paſſeth by it, be he *Tarſar*, or ſtranger. They are much given to witchcraft, and ominous conjectures, upon every accident which they heare or ſee.

In making of marriages they have no regard of alliance or conſanguinitie. Onely with his mother, ſiſter, and

nd daughter, a man may not mar-
ie; and though he take the woman
nto his houſe, and accompanie with
her, yet he accounteth her not for
his wife, till he have a child by her.
Then he beginneth to take a dowrie
of her friends, of horſe, ſheep, kine,
&c. If ſhe be barren after a certain
time, he turneth her home again.

Under the Emperour they have certain Dukes, whom they call *Morſeis* or *Divoymorſeis*, that rule over a certain number of 10000. 20000. or 40000. apiece, which they call *hoords*. When the Emperour hath any uſe of them to ſerve in his warres they are bound to come, and to bring with them their ſouldiers to a certain number, every man with his two horſe at the leaſt, the one to ride on, the other to kill, when it cometh to his turn to have his horſe eaten. For their chief victuall is horſe-fleſh, which they eat without bread, or any other thing with it. So that if a *Tartar* be taken by a *Ruſſe*, he ſhall be ſure lightly to find a horſe legge, or ſome other part of him at his ſaddle bow.

This

This laſt year when I was at the *Mosko*, came in one *Kiriach Morſey* nephew to the Emperour of the *Chrims* that now is (whoſe father was Emperour before) accompanied with 300. *Tartars*, and his two wives, whereof one was his brothers widdow. Where being entertained in very good ſort after the *Ruſſe* manner, he had ſent unto his lodging for his welcome, to be made ready for his ſupper and his companies, two very large and fat horſes, ready flayed in a ſled. They preferre it before other fleſh, becauſe the meat is ſtronger (as they ſay) then beef, mutton, and ſuch like. And yet (which is marvell) though they ſerve all as horſemen in the warres, and eat all of horſe-fleſh, there are brought yearly to the *Mosko* to be exchanged for other commodities 30. or 40. thouſand *Tartar* horſe, which they call *Cones*. They keep alſo great heards of kine, and flocks of black ſheep, rather for the skinnes and milk (which they carry with them in great bottels) then for the uſe of the fleſh, though ſometimes they eat

of

ſit. Some uſe they have of riſe, figs, nd other fruits. They drink milk or warm bloud, and for the moſt part ard them both together. They uſe ometimes as they travell by the way o let their horſe bloud in a vein, nd to drink it warm, as it cometh rom his body.

Towns they plant none, nor other ſtanding buildings, but have walking houſes, which the Latines call *Veſi*, built upon wheels like a ſhepherds cottage. Theſe they draw with them whitherſoever they go, driving their cattell with them. And when they come to their ſtage or ſtanding place, they plant their cart-houſes very orderly in a rank, and ſo make the form of ſtreets, and of a large town. And this is the manner of the Emperour himſelf, who hath no other ſeat of his Empire but an *Agora*, or town of wood, that moveth with him whitherſoever he goeth. As for the fixed and ſtanding building uſed in other countreys, they ſay they are unwholeſome and unpleaſant.

They begin to move their houſes and cattell in the ſpring time from

the South part of their Countrey towards the North parts. And so driving on till they have grased all up to the furtheſt part Northward, they return back again towards their South countrey (where they continue all the winter) by ten or twelve miles a ſtage: in the mean while the graſſe being ſprung up again, to ſerve for their cattell as they return. From the border of the *Shalcan* towards the *Caſpian* ſea, to the *Ruſſe* frontiers, they have a goodly countrey, ſpecially on the South and Southeaſt parts, but loſt for lack of tillage.

Of money they have no uſe at all, and therefore preferre braſſe and ſteel before other mettals, ſpecially bullats, which they uſe for ſwords, knives and other neceſſaries. As for gold and ſilver they neglect it of very purpoſe (as they do all tillage of their ground) to be more free for their wandring kind of life, and to keep their countrey leſſe ſubject to invaſions. Which giveth them great advantage againſt all their neighbours, ever invading, and never being invaded. Such as have taken upon

them

them to invade their Countrey (as of old time *Cyrus* and *Darius Hystaspis*, on the East and Southeast side) have done it with very ill successe, as we find in the stories written of those times. For their manner is when any will invade them, to allure and draw them on by flying and reculing (as if they were afraid) till they have drawn them some good way within their countrey. Then when they begin to want victuall and other necessaries (as needs they must where nothing is to be had) to stop up the passages, and inclose them with multitudes. By which stratagem (as we read in *Laonicus Chalcocondylas* in his *Turkish* storie) they had welnigh surprised the great and huge armie of *Tamerlan*, but that he retired with all speed he could towards the river *Tanais*, or Don, not without great losse of his men and carriages.

In the storie of *Pachymerius* the Greek (which he wrote of the Emperours of *Constantinople* from the beginning of the reigne of *Michael Paleologus* to the time of *Andro-*

*rus* the elder.) I remember he telleth to the same purpose of one *Nogas* a *Tartarian* captain under *Cazan* the Emperour of the East *Tartars* (of whom the citie and kingdome of *Cazan* may seem to have taken the denomination) who refused a present of pearl and other jewels sent unto him from *Michael Palæologus*: asking withall, for what use they served, and whether they were good to keep away sickneſſe, death, or other misfortunes of this life, or no. So that it seemeth they have ever or long time been of that mind to value things no further then by the use, and necessitie for which they serve.

For person and complexion they have broad and flat visages, of a tanned colour into yellow and black, fierce and cruell looks, thin haired upon the upper lip, and pit of the chinne, light and nimble bodied, with short legs, as if they were made naturally for horsemen, whereto they practise themselves from their childhood, seldome going afoot about any businesse. Their speech is very sudden and loud, speaking as it were

out

out of a deep hollow throat. When they sing, you would think a cow lowed, or some great bandogge howled. Their greatest exercise is shooting, wherein they train up their children from their very infancie, not suffering them to eat, till they have shot near the mark within a certain scantling. They are the very same that sometimes were called *Scythæ Nomades*, or the *Scythian shepherds*, by the *Greeks* and *Latines*. Some think that the *Turks* took their beginning from the nation of the *Chrim Tartars*. Of which opinion is *Laonicus Chalcocondylas* the *Greek* Historiographer, in his first book of his *Turkish* storie. Wherein he followeth divers very probable conjectures. The first taken from the very name it self, for that the word *Turk* signifieth a shepherd, or one that followeth a vagrant and wild kind of life. By which name these *Scythian Tartars* have ever been noted, being called by the *Greeks* Σκυθαι νομαδες, or the *Scythian* shepherds. His second reason, because the *Turks* (in his time) that dwelt in *Asia the lesse*, to wit, in

*Lydia*, *Caria*, *Phrygia*, and *Cappadocia*, ſpake the very ſame language that theſe *Tartars* did, that dwelt betwixt the river *Tanais* or *Don*, and the countrey of *Sarmatia*, which (as is well known) are theſe *Tartars* called *Chrims*. At this time alſo the whole nation of the *Turks* differ not much in their common ſpeech from the *Tartar* language. Thirdly, becauſe the *Turk* and the *Chrim Tartar* agree ſo well together, aswell in religion, as in matter of traffick, never invading or injuring one another, ſave that the *Turk* (ſince *Leonicus* his time) hath encroched upon ſome townes upon the *Euxin* ſea, that before pertained to the *Chrim Tartar*. Fourthly, becauſe *Ortogules* ſonne to *Oguzalpes*, and father to *Otoman* (the firſt of name of the *Turkiſh* nation) made his firſt rodes out of thoſe parts of *Aſia* upon the next borderers, till he came towards the countreys about the hill *Taurus*, where he overcame the *Greeks* that inhabited there: and ſo enlarged the name and territorie of the *Turkiſh* nation, till he came to *Bithynia* and *Attica*, and

other

other parts of *Greece*. This is the opinion of *Leunicus*, who lived among the *Turks* in the time of *Amurat* the sixth *Turkish* Emperour, about the year 1400. when the memorie of their originall was more fresh; and therefore the likelier he was to hit the truth.

There are divers other *Tartars* that border upon Russia, as the *Nugaies*, the *Cheremisseus*, the *Mordwites*, the *Chircasses*, and the *Shalcans*, which all differ in name more then in regiment, or other condition, from the *Chrim Tartar*, except the *Chircasses* that border Southwest, towards *Lituania*, and are farre more civil then the rest of the *Tartars*, of a comely person, and of a stately behaviour, as applying themselves to the fashion of the *Polonian*. Some of them have subjected themselves to the kings of *Poland*, and professe Christianitie: The *Nagay* lieth Eastward, and is reckoned for the best man of warre among all the *Tartars*, but very savage, and cruel above all the rest. The *Cheremisseu Tartar*, that lieth betwixt the *Russe* and the *Nagay*, are of two

sorts, the *Lugovoy* (that is of the valley) and the *Nagornay* or of the hilly countrey. These have much troubled the Emperours of *Russia*. And therefore they are content now to buy peace of them, under pretence of giving a yearly pension of *Russe* commodities to their *Morsei* or *Divey-morsei*, that are chief of their tribes. For which also they are bound to serve them in their warren, under certain conditions. They are said to be just and true in their dealings; and for that cause they hate the *Russe* people, whom they account to be double and false in all their dealing. And therefore the common sort are very unwilling to keep agreement with them, but that they are kept in by their *Morsei* or Dukes, for their pensions sake.

The most rude and barbarous is counted the *Mordwite Tartar*, that hath many self-fashions, and strange kinds of behaviour, differing from the rest. For his religion, though he acknowledge one god, yet his manner is to worship for god that living thing that he first meeteth in the morning,

and

nd to swear by it all that whole day, whether it be horse, dog, car, or whatsoever else it be. When his friend dieth, he killeth his best horse, and having flayed off the skin he carrieth it on high upon a long pole before the corps to the place of buriall. This he doth (as the *Russe* saith) that his friend may have a good horse to cartie him to heaven: but it is likelier to declare his love towards his dead friend, in that he will have to die with him the best thing that he hath.

Next to the kingdome of *Astracan*, that is the furthest part South-eastward of the *Russe* dominion, lieth the *Chalcan*, and the countrey of *Media*: whither the *Russe* merchants trade for raw silks, syndon, saphion, skins, and other commodities. The chief towns of *Media* where the *Russe* tradeth are *Derbent* (built by *Alexander* the great, as the inhabitants say) and *Zamachie*, where the staple is kept for raw silks. Their manner is in the Spring-time to revive the silk-worms (that lie dead all the Winter) by laying them in the warm sunne, and (to hasten their quickning that

they may sooner go to work) to put them into bags, and so to hang them under their childrens arms. As for the worm called *Chriniſin* (as we call it *chrymſon*) that maketh coloured silk, it is bred not in *Media* but in *Aſſyria*. This trade to *Derbent* & *Samachie* for raw silks, and other commodities of that countrey, as also into *Perſia*, and *Boughavia*, down the river *Volgha*, and through the *Caſpian* sea, is permitted as well to the English, as to the *Ruſſe* merchants, by the Emperours last grant at my being there. Which he accounteth for a very speciall favour, and might prove indeed very beneficiall to our English merchants, if the trade were well and orderly used.

The whole nation of the *Tartars* are utterly void of all learning, and without written Law. Yet certain rules they have which they hold by tradition, common to all the *Hoords* for the practice of their life: Which are of this sort, 1. *To obey their Emperour and other Magiſtrates, whatsoever they command about the publick ſervice.* 2. *Except for the publick behoof,*

behoof, every man to be free and out of controllment. 2. No private man to possesse any lands, but the whole country to be as a common. 4. To neglect all daintinesse and varietie of meats, and to content themselves with that which cometh next to hand, for more hardnesse, and readinesse in the exercising of their affairs. 5. To wear any base attire, and to patch their clothes, whether there be any need or not: that when there is need, it be no shame to wear a patcht coat. 6. To take or steal from any stranger whatsoever they can get, as being enemies to all men, save to such as will subject themselves to them. 7. Towards their own board and nation to be true in word, and in deed. 8. To suffer no stranger to come within the Realm: If any do, the same to be bondslave to him that first taketh him, except such merchants and other as have the Tartar Bull or passport about them.

Of

# Of the Permians, Samoites, and Lappes.

## CHAP. XX.

THe *Permians* and *Samoites* that lie from *Russia* North and North-east, are thought likewise to have taken their beginning from the *Tartar* kind. And it may partly be ghessed by the fashion of their countenance, as having all broad and flat faces, as the *Tartars* have, except the *Chirchasses*. The *Permians* are accounted for a very ancient people. They are now subject to the *Russe*. They live by hunting, and trading with their furres, as doth also the *Samoit*, that dwelleth more towards the North-sea. The *Samoit* hath his name (as the *Russe* saith) of eating himself: as if in times past they lived as the Cannibals, eating one another. Which they make more probable, because at this time they eat all kind of raw flesh, whatsoever it be, even the very carrion that lieth in the ditch. But as the *Samoits* themselves will say, they were called *Samoit*, that is of themselves,

ſelves, as though they were *Indigenæ*, or people bred upon that very ſoil, that never changed their ſeat from one place to another, as moſt nations have done. They are ſubject at this time to the Emperour of *Ruſſia*.

I talked with certain of them, and find that they acknowledge one God: but repreſent him by ſuch things as they have moſt uſe and good by. And therefore they worſhip the Sunne, the Ollen, the Loſh, and ſuch like. As for the ſtorie of *Slata Baba* or the *Golden bagge* (which I have read in ſome maps, and deſcriptions of theſe countreys, to be an idole after the form of an old woman) that being demanded by the Prieſt, giveth them certain Oracles concerning the ſucceſſe and event of things, I found it to be but a very fable. Onely in the province of *Obdoria* upon the Seaſide, near to the mouth of the great river *Obba*, there is a rock which naturally (being ſomewhat helped by imagination) may ſeem to bear the ſhape of a ragged woman, with a child in her arms (as the rock by the North cape the ſhape of a Frier), where-

where the *Obdorian Samoites* use much to resort, by reason of the commoditie of the place for fishing: and there sometime (as their manner is) conceive and practise their sorceries, and ominous conjecturings about the good or bad speed of their journeys, fishings, huntings, and such like.

They are clad in Seal skins, with the hairie side outwards down as low as the knees, with their breeches and netherstocks of the same, both men & women. They are all black haired, naturally beardlesse. And therefore the men are hardly discerned from the women by their looks: save that the women wear a lock of hair down along both their ears. They live in a manner a wild and savage life, roving still from one place of the countrey to the other, without any propertie of house or land more to one then to another. Their leader or directour in every company is their *Papa* or Priest.

On the North-side of *Russia* next to *Corelia*, lieth the countrey of *Lappia*, which reacheth in length from the furthest point Northward (towards

wards the Northcape) to the furthest part Southeast (which the *Russe* calleth *Sweetnesse* or Holie nose, the English men *Capegrace*) about 345. verst or miles. From *Sweetnesse* to *Candelax* by the way of *Versega* (which measureth the breadth of that countrey) is 90. miles or thereabouts. The whole countrey in a manner is either lakes, or mountains, which towards the Sea-side are called *Tondra*, because they are all of hard and craggie rock; but the inland parts are well furnished with woods, that grow on the hills sides, the lakes lying between. Their diet is very bare and simple. Bread they have none, but feed onely upon fish and fowl. They are subject to the Emperour of *Russia*, and the two Kings of *Sweden* and *Denmark*; which all exact tribute and custome of them (as was said before) but the Emperour of *Russia* beareth the greatest hand over them, and exacts of them farre more then the rest. The opinion is that they were first termed *Lappes* of their brief and short speech. The *Russe* divideth the whole nation of the *Lappes* into two sorts.

The:

The one they call *Nowremanskoy Lapary*, that is, the *Norvegian Lappes*: because they be of the *Danish* religion. For the *Danes* and *Norvegians* they account for one people. The other that have no religion at all, but live as brute and Heathenish people, without God in the world, they call *Dikoy Lapary*, or the wild *Lappes*.

The whole nation is utterly unlearned, having not so much as the use of any Alphabet, or letter among them. For practice of witchcraft and sorcerie they passe all nations in the world: Though for the enchanting of ships that sail along their coast (as I have heard it reported) and their giving of winds good to their friends, and contrary to other, whom they mean to hurt, by tying of certain knots upon a rope (somewhat like to the tale of *Æolus* his windbag) is a very fable, devised (as may seem) by themselves, to terrifie sailers for coming near their coast. Their weapons are the long bow, and handgunne, wherein they excell, as well for quickneſſe to charge and discharge, as for nearneſſe at the mark;

by

by reaſon of their continuall practice (whereto they are forced) of ſhooting at wild fowl. Their manner is in Summer time to come down in great companies to the ſea-ſide, to *Wardhuyſe*, *Cola*, *Kegor*, and the bay of *Vedagoba*, and there to fiſh for Cod, Salmon, and But-fiſh, which they ſell to the *Ruſſes*, *Danes*, and *Norvegians*, and now of late to the Engliſh men that trade thither with cloth, which they exchange with the *Lappes* and *Corelians* for their fiſh, oyl, and furres, whereof alſo they have ſome ſtore. They hold their mart at *Cola* on S. Peters day, what time the Captain of *Wardhuyſe* (that is reſiant there for the king of *Denmark*) muſt be preſent, or at leaſt ſend his deputie to ſet prices upon their ſtockfiſh, trane-oyl, furres, and other commodities; as alſo the *Ruſſe* Emperours cuſtomer, or tribute-taker, to receive his cuſtome, which is ever payed before any thing can be bought, or ſold. When their fiſhing is done, their manner is to draw their carbaſſes or boats on ſhore, and there to leave them with the keel turned upwards.

upwards till the next ſpring tide. Their travell to and fro is upon ſleds, drawen by the Olen deer: which they uſe to turn a graſing all the ſummer time, in an iſland called *Kilden* (of a very good ſoil compared with other parts of that countrey) and towards the winter time, when the ſnow beginneth to fall, they fetch them home again for the uſe of their ſled.

## *Of their Eccleſiaſticall ſtate, with their Church officers.*

## CHAP. XXI.

CONcerning the government of their Church, it is framed altogether after the manner of the Greek, as being a part of that Church, and never acknowledging the juriſdiction of the Latine Church uſurped by the Pope. That I may keep a better meaſure in deſcribing their ceremonies, then they in the uſing them (wherein they are infinite) I will note briefly, Firſt, what Eccleſiaſticall degrees or offices they have, with the

the jurisdiction and practise of them. Secondly, what doctrine they hold in matter of religion. Thirdly, what liturgie, or form of service they use in their Churches, with the manner of their administring the Sacraments. Fourthly, what other strange ceremonies and superstitious devotions are used among them.

Their offices or degrees of Churchmen, are as many in number, and the same in a manner both in name and degree, that were in the Western churches. First they have their *Patriarch*, then their *Metropolites*, their *Archbishops*, their *Vladikey* or *Bishops*, their *Protopapes* or *Archpriests*, their *Papes* or *Priests*, their *Deacons*, *Friars*, *Monks*, *Nunnes*, and *Eremites*.

Their *Patriarch* or chief director in matter of religion, untill this last year, was of the citie of *Constantinople* (whom they called the *Patriarch of Sio*) because being driven by the *Turk* out of *Constantinople* (the seat of his Empire) he removed to the Isle *Sio*, sometimes called *Chio*, and there placed his Patriarchicall sea. So that the Emperours, and clergie

gie of *Russia*, were wont yearly to send gifts thither, and to acknowledge a spirituall kind of homage and subjection due to him, and to that Church. Which custome they have held (as it seemeth) ever since they professed the Christian religion. Which how long it hath been, I could not well learn, for that they have no story or monument of antiquitie (that I could hear of) to shew what hath been done in times past within their countrey, concerning either Church or Common wealth matters. Onely I heare a report among them, that about three hundred years since there was a marriage betwixt the Emperour of *Constantinople*, and the kings daughter of that countrey, who at the first denied to joyn his daughter in marriage with the *Greek* Emperour, becaus he was of the Christian religion. Which agreeth well with that I find in the storie of *Laonicus Chalcacondylas* concerning Turkish affairs in his fourth book, where he speaketh of such a marriage betwixt *John* the Greek Emperour, and the Kings daughter of *Sarmatia*. And

this

his argueth out of their own report, that at that time they had not received the Chriſtian religion: as alſo that they were converted to the faith, and withall perverted at the very ſame time, receiving the doctrine of the Goſpel corrupted with ſuperſtitions even at the firſt when they took it from the *Greek* Church, which it ſelf then was degenerate, and corrupted with many ſuperſtitions and foul errours, both in doctrine and diſcipline, as may appear by the ſtory of *Nicephorus Gregoras*, in his 8. and 9. books. But as touching the time of their converſion to the Chriſtian faith, I ſuppoſe rather that it is miſtaken by the *Ruſſe*, for that which I find in the *Polonian* Storie the ſecond book the third chapter: where it is ſaid that about the year 990. *Wlodimirus* Duke of *Ruſſia* married one *Anne* ſiſter to *Baſilius* and *Conſtantinus*, brothers, and Emperours of *Conſtantinople*. Whereupon the *Ruſſe* received the faith and profeſſion of Chriſt. Which though it be ſomewhat more ancient then the time noted before out of the *Ruſſe* report, yet

yet it falleth out all to one reckoning, touching this point, *viz.* in what truth and ſinceritie of doctrine the *Ruſſe* received the firſt ſtamp of religion, forasmuch as the *Greek* church at that time alſo was many wayes infected with errour and ſuperſtition.

At my being there, the year 1588. came unto the *Mosko* the *Patriarch* of *Conſtantinople* or *Sio*, called *Hieremye*, being baniſhed (as ſome ſaid) by the *Turk*, as ſome other reported by the *Greek* clergie deprived. The Emperour, being given altogether to ſuperſtitious devotions, gave him great entertainment. Before his coming to *Mosko*, he had been in *Italy* with the Pope, as was reported then by ſome of his companie. His errand was to conſult with the Emperour concerning theſe points: Firſt about a league to paſſe betwixt him and the king of *Spain*, as the meeteſt Prince to join with him in oppoſition againſt the *Turk*. To which purpoſe alſo Embaſſages had paſſed betwixt the *Ruſſe* and the *Perſian*. Likewiſe from the *Georgians* to the

Emperour

Emperour of *Ruſſia*, to joyn league together for the invading of the *Turk* on all ſides of his dominion, taking the advantage of the ſimple qualitie of the *Turk* that now is. This treatie was helped forward by the Emperours Embaſſadour of Almain, ſent at the ſame time to ſolicite an invaſion upon the parts of *Polonia*, that lie towards *Ruſland*, and to borrow money of the *Ruſſe* Emperour, to purſue the warre for his brother *Maximilian*, againſt the *Swedens* ſonne now king of *Poland*. But this conſultation concerning a league betwixt the *Ruſſe* and the *Spaniard* (which was in ſome forwardneſſe at my coming to *Moſko*, and already one appointed for Embaſſage into *Spain*) was marred, by meanes of the overthrow given to the *Spaniſh* king by her Majeſtie, the Queen of *England*, this laſt year. Which made the *Ruſſe* Emperour and his Counſell to give a ſadder countenance to the Engliſh Embaſſadour at that time, for that they were diſappointed of ſo good a policie, as was this conjunction ſuppoſed to be betwixt them and the *Spaniſh*.

His

His second purpose (whereto the first served as an introduction) was in revenge of the Turk and the Greek clergie, that had thrust him from his seat, to treat with them about the reducing of the *Russe* Church under the Pope of Rome. Wherein it may seem that coming lately from Rome, he was set on by the Pope, who hath attempted the same many times before, though all in vain, and namely in the time of the late Emperour *Ivan Vasilowich*, by one *Anthony* his Legate; But thought this belike a farre better mean to obtain his purpose by treatie and mediation of their own Patriarch. But this not succeeding, the Patriarch fell to a third point of treatie, concerning the resignation of his Patriarchship, and translation of the Sea from *Constantinople* or *Sio* to the citie of *Mosko*. Which was so well liked, and intertained by the Emperour (as a matter of high religion and policie) that no other treatie (specially of forein Embassages) could be heard or regarded till that matter was concluded.

The

The reaſons wherewith the Patriarch perſwaded the tranſlating of his Sea to the citie of *Mosko* were theſe in effect: Firſt, for that the Sea of the Patriarch was under the *Turk* that is enemie to the faith, and therefore to be removed into ſome other countrey of Chriſtian profeſſion. Secondly, becauſe the *Ruſſe* Church was the onely naturall daughter of the Greek at this time, and holdeth the ſame doctrine and ceremonies with it, the reſt being all ſubject to the Turk, and fallen away from the right profeſſion. Wherein the ſubtill Greek, to make the better market of his broken ware, advanced the honour that would grow to the Emperour, and his countrey, to have the Patriarchs ſeat tranſlated into the chief citie and ſeat of his Empire. As for the right of tranſlating the Sea, and appointing his ſucceſſour, he made no doubt of it, but that it pertained wholly to himſelf.

So the Emperour and his Counſell, with the principall of his clergie, being aſſembled at the *Mosko*, it was determined that the *Metropolite* of

*Moskw* should become Patriarch of the whole Greek Church, and have the same full authoritie and jurisdiction that pertained before to the Patriarch of *Constantinople* or *Sio*. And that it might be done with more order and solemnitie, the 25. of *January*, 1588. the Greek Patriarch accompanied with the *Russe* Clergie went to the great Church of *Pretchesse*, or our Ladie, within the Emperours castle (having first wandred through the whole citie in manner of a procession, and blessing the people with his two fingers) where he made an Oration, and delivered his resignation in an instrument of writing, and so layed down his Patriarchicall staff, which was presently received by the Metropolite of *Moskw*, and divers other ceremonies used about the inauguration of this new Patriarch.

The day was holden very solemn by the people of the citie, who were commanded to forbear their works, and to attend this solemnitie. The great Patriarch that day was honoured with rich presents, sent him from the

the Emperour and Empresse, of plate, cloth of gold, furres, &c. carried with great pomp through the streets of *Mosko*, and at his departing received many gifts more, both from the Emperour, Nobilitie, and Clergie. Thus the Patriarchship of *Constantinople* or *Sio* (which hath continued since the Councel of *Nice*) is now translated to *Mosko*, or they made believe that they have a Patriarch with the same right and authoritie that the other had. Wherein the subtil *Greek* hath made good advantage of their superstition, and is now gone away with a rich bootie into *Poland*, whether their Patriarchship be currant or not.

The matter is not unlike to make some schisme betwixt the *Greek* and *Russe* Church, if the *Russe* hold this Patriarchship that he hath so well payed for, and the *Greeks* elect another withall, as likely they will, whether this man were banished by the Turk, or deprived by order of his own Clergie. Which might happen to give advantage to the Pope, and to bring over the *Russe* Church to the

Sea of *Rome* (to which end peradventure he devised this stratagem, and cast in this matter of schisme among them) but that the Emperours of *Russia* know well enough, by the example of other Christian Princes, what inconvenience would grow to their state and countrey by subjecting themselves to the Romish Sea. To which end the late Emperour *Ivan Vasilowich* was very inquisitive of the Popes authoritie over the Princes of Christendome, and sent one of very purpose to *Rome*, to behold the order and behaviour of his Court.

With this Patriarch *Hieronimo* was driven out at the same time by the great *Turk* one *Demetrio*, Archbishop of *Larissa*, who is now in *England*, and pretendeth the same cause of their banishment by the Turk (to wit) their not admitting of the Popes new Kalender for the alteration of the year. Which how unlikely it is, may appear by these circumstances. First, because there is no such affection nor friendly respect betwixt the Pope and the Turk, as that he should banish a subject for not obeying the

Popes

Popes ordinance, ſpecially in a matter of ſome ſequele for the alteration of times within his own countreys. Secondly, for that he maketh no ſuch ſcruple in deducting of times, and keeping of a juſt and preciſe account from the incarnation of Chriſt, whom he doth not acknowledge otherwiſe then I noted before. Thirdly, for that the ſaid Patriarch is now at *Naples* in *Italie*, where it may be gheſſed he would not have gone within the Popes reach, and ſo near to his noſe, if he had been baniſhed for oppoſing himſelf againſt the Popes decree.

This office of Patriarchſhip now tranſlated to *Moſko* beareth a ſuperiour authoritie over all the Churches, not onely of *Ruſſia* and other the Emperours dominions, but throughout all the Churches of Chriſtendome that were before under the Patriarch of *Conſtantinople* or *Sio*: or at leaſt the *Ruſſe* Patriarch imagineth himſelf to have the ſame authoritie. He hath under him as his proper dioceſſe the Province of *Moſko*, beſides other peculiars. His court or office is kept at the *Moſko*.

Before the creation of this new Patriarch they had but one *Metropolite*, that was called the *Metropolit of Mosko*. Now for more state to their Church and new Patriarch, they have two Metropolites, the one of *Novogrod velica*, the other of *Rostove*. Their office is to receive of the Patriarch such Ecclesiasticall orders as he thinketh good, and to deliver the charge of them over to the Archbishops, besides the ordering of their own dioceſſe.

Their Archbishops are foure: of *Smolensko*, *Cazan*, *Vobsko*, and *Volegda*. The parts of their office is all one with the Metropolites, save that they have an under jurisdiction, as Suffragans to the Metropolites, and superiours to the Bishops. The next are the *Vladikeis*, or Bishops, that are but six in all: of *Crutitska*, of *Rezan*, of *Oiser* and *Torshock*, of *Collomenska*, of *Volodemer*, of *Susdalla*. These have every one a very large dioceſſe, as dividing the rest of the whole countrey among them.

The matters pertaining to the Ecclesiasticall jurisdiction of the Metropolites,

polines, Archbiſhops, and Biſhops, are the ſame in a manner that are uſed by the Clergie in other parts of Chriſtendome. For beſides their authoritie over the Clergie, and ordering ſuch matters as are mere Eccleſiaſticall, their jurisdiction extendeth to all teſtamentarie cauſes, matters of marriage, and divorcements, ſome pleas of injuries, &c. To which purpoſe alſo they have their Officials, or Commiſſaries (which they call *Boiarſkey Vladitskey*) that are Laymen of the degree of Dukes, or Gentlemen, that keep their Courts, and execute their jurisdiction. Which, beſides their other oppreſſions over the common people, reigne over the Prieſts, as the Dukes and Diacks do over the poore people within their precincts. As for the Archbiſhop or Biſhop himſelf, he beareth no ſway in deciding thoſe cauſes that are brought into his Court: But if he would moderate any matter, he muſt do it by intreatie with his Gentleman Officiall. The reaſon is, becauſe theſe *Boiarskey*, or Gentlemen Officials, are not appointed by the Biſhops, but by the

Emperour himself, or his Councel, and are to give account of their doings to none but to them. If the Bishop can intreat at his admission to have the choice of his own Officiall, it is accounted for a speciall great favour. But to speak it as it is, the Clergie of *Russia*, as well concerning their lands and revenues, as their authoritie and jurisdiction, are altogether ordered and overruled by the Emperour, and his Councel, and have so much and no more of both as their pleasure doth permit them. They have also their assistants or severall Councels (as they call them) of certain Priests that are of their diocesse, residing within their cathedrall cities, to the number of foure and twentie apiece. These advise with them about the speciall and necessarie matters belonging to their charge.

Concerning their rents and revenues to maintain their dignities, it is somewhat large. The Patriarchs yearly rents out of his lands (besides other fees) is about 3000. rubbels or marks. The Metropolites and

Arch-

Archbishops about 2500. The Bishops some a 1000. some 800. some 500, &c. They have had some of them (as I have heard say) ten or twelve thousand rubbels a year, as hid the Metropolite of *Novograde*.

Their habit or apparel (when they shew themselves in their Pontificalibus after their solemnest manner) is a mitre on their heads, after the Popish fashion, set with pearl and precious stone, a cope on their backs, commonly of cloth of gold, embroidered with pearl, and a Crosiers staff in their hands, layed over all with plate of silver double guilt, with a crosse or shepherds crook at the upper end of it. Their ordinary habit otherwise when they ride or go abroad is a hood on their heads of black colour, that hangeth down their backs, and standeth out like a bongrace before: Their upper garment (which they call *Reis*) is a gown or mantle of black Damask, with many lists or gards of white Satten laid upon it, every gard about two fingers broad, and their Crosiers staff carried before them. Them-

ſelves follow after, bleſſing the people with their two foreſingers, with a marvellous grace.

The election and appointing of the Biſhops and the reſt pertaineth wholly to the Emperour himſelf. They are choſen ever out of the Monaſteries, ſo that there is no Biſhop, Archbiſhop, nor Metropolite, but hath been a Monk, or Frier before. And by that reaſon they are, and muſt all be unmarried men, for their vow of chaſtitie when they were firſt ſhorn. When the Emperour hath appointed whom he thinketh good, he is inveſted in the Cathedrall church of his Dioceſſe with many ceremonies, much after the manner of the Popiſh inauguration. They have alſo their Deans, and their Archdeacons.

As for preaching the word of God, or any teaching, or exhorting ſuch as are under them, they neither uſe it, nor have any ſkill of it: the whole Clergie being utterly unlearned both for other knowledge, and in the word of God. Onely their manner is twice every year, viz. the firſt of September, which is the firſt day

of

of their year) and on S. *John* Baptists day, to make an ordinarie speech to the people, every Metropolite, Archbishop, and Bishop in his Cathedrall Church, to this or like effect: That if any be in malice towards his neighbour, he shall leave off his malice; if any have thought of treason or rebellion against his Prince, he be ware of such practises; if he have not kept his fasts, and vowes, nor done his other duties to the holy Church, he shall amend that fault, &c. And this is a matter of form with them, uttered in as many words and no more, in a manner, then I have here set down. Yet the matter is done with that grace and solemnitie, in a pulpit of purpose set up for this one Act, as if he were to discourse at large of the whole substance of divinitie. At the *Masse* the Emperour himself is ever present at this solemn exhortation.

As themselves are void of all manner of learning, so are they wearie to keep out all meanes that might bring any in, as fearing to have their ignorance and ungodlinesse discovered.

To

To that purpoſe they have perſwaded the Emperours that it would breed innovation, and ſo danger to their ſtate, to have any noveltie of learning come within the Realm. Wherein they ſay but truth: for that a man of ſpirit and underſtanding, helped by learning and liberall education, can hardly indure a tyrannicall government. Some years paſt, in the other Emperours time, there came a Preſſe and Letters out of *Polonia* to the citie of *Mosko*, where a printing-houſe was ſet up, with great liking and allowance of the Emperour himſelf: But not long after, the houſe was ſet on fire in the night time, and the preſſe and letters quite burnt up, as was thought, by the procurement of the Clergie men.

Their Prieſts (whom they call *Papes*) are made by the Biſhops, without any great triall for worthineſſe of gifts, before they admit them, or ceremonies in their admiſſion, ſave that their heads are ſhorn (not ſhaven, for that they like not) about an hand-breadth or more in the crown, and that place anointed with oyl by the

the Bishop, who in his admission putteth upon the priest, first his surplesse, and then setteth a white crosse on his breast of silk, or some other matter, which he is to wear eight dayes, and no more; and so giveth him authoritie to say and sing in the Church, and to administer the Sacraments.'

They are men utterly unlearned; which is no marvell, forasmuch as their makers, the Bishops themselves (as before was said) are clear of that qualitie, and make no further use at all of any kind of learning, no not of the Scriptures themselves, save to reade and to sing them. Their ordinary charge and function is to say the Liturgie, to administer the Sacraments after their manner, to keep and deck their idols, and to do the other ceremonies usuall in their Churches. Their number is great, because their towns are parted into many small parishes without any discretion for dividing them into competent numbers of housholds, and people for a just congregation, as the manner in all places, where the

means

means is neglected for increasing of knowledge, and instruction towards God. Which cannot well be had, where by means of an unequall partition of the people, and parishes, there followeth a want and unequalitie of stipend for a sufficient ministerie.

For their priests, it is lawfull to marrie for the first time. But if the first wife die, a second he cannot take, but he must lose his Priesthood and his living withall. The reason they make out of that place of Saint *Paul* to *Timothie* 1. 3. 2. not well understood, thinking that to be spoken of divers wives successively, that the Apostle speaketh of at one and the same time. If he will needs marrie again after his first wife is dead, he is no longer called *Papa*, but *Protopapa*, or *Priest quondam*. This maketh the Priests to make much of their wives, who are accounted as the matrones, and of best reputation among the women of the parish.

For the stipend of the Priest, their manner is not to pay him any tenth of

of corn, or ought elſe; but he muſt ſtand at the devotion of the people of his pariſh, and make up the incommes towards his maintenance, ſo well as he can, by offerings, ſhrifts, marriages, burials, dirges, and prayers for the dead and the living (which they call *Molitus*.) For beſides their publick ſervice within their Churches, their manner is for every private man to have a prayer ſaid for him by the Prieſt, upon any occaſion of buſineſſe whatſoever, whether he ride, go, ſail, plough, or whatſoever elſe he doth. Which is not framed according to the occaſion of his buſineſſe, but at randome, being ſome of their ordinary and uſuall Church-prayers. And this is thought to be more holy and effectuall if it be repeated by the Prieſts mouth, rather then by his own. They have a cuſtome beſides to ſolemnize the Saints day that is patrone to their Church, once every year, what time all their neighbours of their countrey and pariſhes about come in to have prayers ſaid to that Saint for themſelves, and their friends, and to make an offering

ing to the Priest for his paine. This offering may yield them some ten pounds a year, more or lesse, as the patrone or Saint of that Church is of credit, and estimation among them. The manner is on this day (which they keep anniversarie) for the priest to hire divers of his neighbour-priests to help him, as having more dishes to dresse for the Saint, then he can well turn his hand unto. They use besides to visit their parishioners houses, with holy water, and perfume, commonly once a quarter: and so having sprinkled and beensed the good man and his wife, with the rest of their household, and household-stuff, they receive some devotion more or lesse, as the man is of ability. This and the rest laid altogether may make up for the priest towards his maintenance about thirty or fourty rubbles a year, whereof he payeth the tenth part to the Bishop of the Diocesse.

The *Pope* or Priest is known by his long tufts of hair, hanging down by his ears, his gown with a broad cape, and a walking staff in his hand.

For

For the reſt of his habit, he is apparelled like the common ſort. When he ſaith the Liturgie or ſervice, within the Church, he hath on him his ſurpleſſe, and ſometimes his cope, if the day be more ſolemn. They have beſides their *Papaes* or Prieſts, their *Churnapapaes* (as they call them) that is, *Black Prieſts*: that may keep their Benefices though they be admitted Friers withall within ſome Monaſterie. They ſeem to be the very ſame that were called Regular Prieſts in the Popiſh Church. Under the Prieſt is a Deacon in every Church, that doth nothing but the office of a pariſh-clerk. As for their *Protopapaes*, or Archprieſts, and their Archdeacons (that are next in election to be their *Protopapas*) they ſerve onely in the cathedrall Churches.

Of Friers they have an infinite rabble, farre greater then in any other countrey, where Popery is profeſſed. Every citie, and good part of the countrey, ſwarmeth full of them. For they have wrought (as the Popiſh Friers did by their ſuperſtition and hypocriſie) that if any part of the Realm

Realm be better and sweeter then o-ther, there standeth a Friery or Monastery dedicated to some Saint.

The number of them is so much the greater, not onely for that it is augmented by the superstition of the countrey, but because the Friers life is the safest from the oppressions and exactions that fall upon the Commons. Which causeth many to put on the Friers weed, as the best armour to bear off such blows. Besides such as are voluntarie, there are divers that are forced to shier themselves Friers, upon some displeasure. These are for the most part of the chief Nobilitie. Divers take the Monasteries as a place of Sanctuary, and there become Friers, to avoid some punishment that they had deserved by the laws of the Realm. For if he get a Monastery over his head, and there put on a cowl before he be attached, it is a protection to him for ever against any law, for what crime soever, except it be for treason. But this *Proviso* goeth withall, that no man cometh there (except such as are commanded by the Emperour to

be

be received, but he giveth them landes or bringeth his stock with him, and putteth it into the common Treasurie. Some bring a 1000. rubbles, and some more. None is admitted under 3. or 4. hundred.

The manner of their admission is after this sort. First, the Abbot strippeth him of all his secular or ordinary apparel: Then he putteth upon him next to his skinne a white flannell shirt, with a long garment over it down to the ground, girded unto him with a broad leather belt. His uppermost garment is a weed of *Gurrus*, or Say, for colour and fashion much like to the upper weed of a Chimney-sweeper. Then is his crown shorn a hand-breadth or more, close to the very skinne, and these or like words pronounced by the Abbot whiles he clippeth his hair, *As these hairs are clipped off, and taken from thy head, so now we take thee, and separate thee clean from the world, and worldly things, &c.* This done, he anointeth his crown with oyl, and putteth on his cowl, and so taketh him in among the Fraternitie. They vow perpetuall

petual chastity, & abstinence from flesh

Besides their lands (that are very great) they are the greatest merchants in the whole countrey, and deal for all manner of commodities. Some of their Monasteries dispend in lands 1000. or 2000 rubbles a year. There is one Abbey called *Troits*, that hath in lands and fees the summe of 100000. rubbles or marks a year. It is built in manner of a Castle, walled round about, with great ordinance planted on the wall, and containeth within it a large breadth of ground, & great varietie of building. There are of Friers within it (besides their officers, and other servants) about 700. The Empresse that now is hath many vows to *Saint Sergius*, that is patrone there, to intreat him to make her fruitfull, as having no children by the Emperour her husband. Lightly every year she goeth on pilgrimage to him from the *Mosko* on foot, about 80 English miles, with 5. or 6000. women attending on her, all in blue liveries, & 4000 souldiers for her guard. But S. *Sergius* hath not yet heard her prayers although (they say) he hath a speciall gift and faculty that way.

What learning there is among their Friers, may be known by their Biſhops, that are the choice men out of all their monaſteries. I talked with one of them at the Citie of *Vologda*, where (to trie his skill) I offered him a *Ruſſe* Teſtament, and turned him to the firſt Chapter of S. *Matthews* Goſpel, where he began to reade in very good order. I asked him firſt what part of Scripture it was, that he had read? he anſwered that he could not well tell. How many Evangeliſts there were in the new Teſtament? He ſaid, he knew not. How many Apoſtles there were? He thought there were twelve. How he ſhould be ſaved? Whereunto he anſwered me with a piece of *Ruſſe* doctrine, that he knew not whether he ſhould be ſaved or no: but if God would *Poſhallovate* him, or gratifie him ſo much, as to ſave him, ſo it was, he would be glad of it; if not, what remedie. I asked him, why he ſhore himſelf a Frier? He anſwered, becauſe he would eat his bread with peace. This is the learning of the Friers of *Ruſſia*, which though it be

not

not to be measured by one, yet partly it may be ghessed by the ignorance of this man, what is in the rest.

They have also many Nunneries, whereof some may admit none but Noblemens widows, and daughters, when the Emperour meaneth to keep them unmarried, from continuing the blood or stock which he would have extinguished. To speak of the life of their Friers and Nunnes, it needs not to those that know the hypocrisie & uncleanneſſe of that Cloyster-brood. The *Ruſſe* himself (though otherwise addicted to all superstition) speaketh so fouly of it, that it must needs gain silence of any modest man.

Besides these, they have certain *Eremites*, (whom they call *Holy men*) that are like to those *Gymnosophists* for their life and behaviour, though farre unlike for their knowledge and learning. They use to go stark naked, save a clout about their middle, with their hair hanging long, and wildly about their shoulders, and many of them with an iron collar or chain about their necks or mids, even

in

in the very extremitie of winter. These they take as Prophets, and men of great holinesse, giving them a liberty to speak what they list, without any contradictement, though it be of the very highest himself. So that if he reprove any openly, in what sort soever, they answer nothing, but that it is *Pogruem*, that is, for their sinnes. And if any of them take some piece of sale-ware from any mans shop, as he passeth by, to give where he list, he thinketh himself much beloved of God, and much beholding to the holy man for taking it in that sort.

Of this kind there are not many, because it is a very hard and cold profession to go naked in *Russia*, specially in Winter. Among other at this time they have one at *Moscho*, that walketh naked about the streets, and inveigheth commonly against the state and government, especially against the *Gouernor*, that are thought at this time to be great oppressours of that Common-wealth. Another there was that died not many years ago (whom they called *Basi-*

*lio*)

*leo)* that would take upon him to reprove the old Emperour for all his crueltie & oppreſſions done towards his people. His bodie they have tranſlated of late into a ſumptuous Church, near the Emperours houſe in *Mosko*, and have canonized him for a Saint. Many miracles he doth there (for ſo the Friers make the people to believe) and many offerings are made unto him, not onely by the people, but by the chief Nobilitie, and the Emperour, and Empreſſe themſelves, which viſit that Church with great devotion. But this laſt year, at my being at *Mosko*, this Saint had ill luck in working his miracles. For a lame man that had his limbs reſtored (as it was pretended by him) was charged by a woman that was familiar with him (being then fallen out) that he halted but in the day time, and could leap merrily when he came home at night. And that he had intended this matter ſix years before. Now he is put into a Monaſterie, and there raileth upon the Friers, that hired him to have this counterfeit miracle practiſed upon

on him. Beſides this diſgrace, a little before my coming from thence, there were eight ſlain within his Church by fire in a thunder: Which cauſed his bels (that were tingling before all day and night long as in triumph of the miracles wrought by *Baſiles* their Saint) to ring ſomewhat ſoftlier, and hath wrought no little diſcredit to this miracle-worker. There was another of great account at *Pleſko* (called *Nicola* of *Pleſko*) that did much good, when this Emperours father came to ſack the town, upon ſuſpicion of their revolting and rebellion againſt him. The Emperour, after he had ſaluted the *Eremite* at his lodging, ſent him a reward: And the *Holy man*, to requite the Emperour, ſent him a piece of raw fleſh, being then their Lent time. Which the Emperour ſeeing, bid one to tell him that he marvelled that the *Holy man* would offer him fleſh to eat in the Lent, when it was forbidden by order of holy Church. And doth *Evaſko* (which is as much to ſay, as Jack) think (quoth *Nicola*) that it is unlawfull to eat a piece of beaſts fleſh

in Lent, and nor to eat up ſo much mans fleſh as he hath done already? So threatning the Emperour with a propheſie of ſome hard adventure to come upon him, except he left murdering of his people, and departed the town, he ſaved a great many mens lives at that time.

This maketh the people to like very well of them, becauſe they are as *Paſquils*, to note their great mens faults, that no man elſe dare ſpeak of. Yet it falleth out ſometime that for this rude libertie, which they take upon them, after a counterfeit manner, by imitation of Prophets, they are made away in ſecret, as was one or two of them in the laſt Emperours time, for being overbold in ſpeaking againſt his government.

## *Of their Liturgie or forme of Church-ſervice, and their manner of adminiſtring the Sacraments.*

### CHAP. XXII.

THeir morning ſervice they call *Zautrena*, that is, mattins. It is done

done in this order. The Prieſt entereth into the Church with his Deacon following him. And when he is come to the middle of the Church, he beginneth to ſay with a loud voice, *Blaſſavey Vladika* (that is) *Bleſſe us heavenly Paſtour*, meaning of Chriſt. Then he addeth, *In the name of the Father, and of the Sonne, and of the holy Ghoſt, one very God in Trinitie:* and *Aſpody Pomeluy*, or, *Lord have mercy upon us, Lord have mercy upon us, Lord have mercy upon us*, repeated three times. This done, he marcheth on towards the Chancel, or *Sanctum Sanctorum* (as they uſe to call it) and ſo entreth into the *Scharſuey Dwere*, or the heavenly doore, which no man may enter into but the Prieſt onely. Where ſtanding at the altar or table (ſet near to the upper wall of the chancell) he ſaith the Lords prayer, and then again *Aſpody Pomeluy*, or *Lord have mercie upon us, Lord have mercie upon us, &c.* pronounced twelve times. Then, *Praiſed be the Trinitie, the Father, Sonne, and holy Ghoſt, for ever and ever.* Whereto the Deacons, and people ſay, *Amen.*

Next after the Prieſt addeth the Pſalmes for that day, and beginneth with, *O come let us worſhip, and fall down before the Lord, &c.* and therewithall himſelf with the Deacons, and people, all turn themſelves towards their Idols or Images that hang on the wall, and croſſing themſelves, bow down three times, knocking their heads to the very ground. After this, he readeth the ten commandments, and *Athanaſius* Creed out of the Service book.

This being done, the Deacon that ſtandeth without the heavenly doore or chancell readeth a piece of a Legend out of a written book (for they have it not in print) of ſome Saints life, miracles, &c. This is divided into many parts, for every day in the year, and is read by them with a plain ſinging note, not unlike to the Popiſh tune when they ſung their Goſpels. After all this (which reacheth to an houre and an half, or two houres of length) he addeth certain ſet Collects or prayers upon that which he hath read out of the Legend before: and ſo endeth his Service. All this

while

while ſtand burning before their Idols a great many of wax candles (whereof ſome are of the bigneſſe of a mans waſt) vowed, or enjoyned by penance upon the people of the pariſh.

About 9. of the clock in the morning, they have another ſervice, called *Obeidna* (or *Compline*) much after the order of the Popiſh Service that bare that name. If it be ſome high or Feſtivall day, they furniſh their Service beſide, with, *Bleſſed be the Lord God of Iſrael*, &c. and, *we praiſe thee O God*, &c. ſung with a more ſolemn and curious note.

Their Evening ſervice is called *Vecherna*, where the Prieſt beginneth with *Blaſlavey Vladika*, as he did in the morning, and with Pſalmes appointed for the *Vecherna*. Which being read, he ſingeth, *My ſoul doth magnifie the Lord*, &c. And then the Prieſt, Deacons, and people, all with one voice ſing, *Aſpody pomeluy*, or *Lord have mercy upon us*, thirty times together. Whereunto the boyes that are in the Church anſwer all with one voice, rowling it up ſo faſt as

their lips can go, *Verii, Verii, Verii, Verii*, or *Praiſe, Praiſe, Praiſe*, &c. thirty times together, with a very ſtrange noiſe. Then is read by the Prieſt, and upon the holydayes ſung, the firſt Pſalm, *Bleſſed is the man*, &c. And in the end of it is added *Alleluia* repeated ten times. The next in order is ſome part of the Goſpel read by the Prieſt, which he endeth with *Alleluia* repeated three times. And ſo having ſaid a collect in remembrance of the Saint of that day, he endeth his evening ſervice. All this while the Prieſt ſtandeth above at the altar or high table, within the Chancel, or *Sanctum Sanctorum*, whence he never moveth all the ſervice time. The Deacon or Deacons (which are many in their cathedrall Churches) ſtand without the chancel by the *Scharſuey dwere*, or heavenly doore: for within they may not be ſeen all the ſervice time, though otherwiſe their office is to ſweep, and keep it, and to ſet up the wax candles before their Idols. The people ſtand together the whole ſervice time in the body of the Church,

and

and ſome in the Church porch; for pew or ſeat they have none within their Churches.

The Sacrament of baptiſme they adminiſter after this manner: The child is brought unto the Church, and this is done within eight dayes after it is born. If it be the child of ſome Nobleman, it is brought with great pomp in a rich ſled or wagon, with chairs and cuſhions of cloth of gold, and ſuch like ſumptuous ſhew of their beſt furniture. When they are come to the Church, the Prieſt ſtandeth readie to receive the child within the church-porch, with his tub of water by him. And then beginneth to declare unto them that they have brought a little I[illegible]ll to be made a Chriſtian, &c. This ended, he teacheth the witneſſes (that are two or three) in a certain ſet form out of his book, what their dutie is in bringing up the child after he is baptized, *viz.* That he muſt be taught to know God, and Chriſt the Saviour. And becauſe God is of great Majeſtie, and we muſt not preſume to come unto him without Media-

tours (as the manner is when we make any suit to an Emperour, or great Prince) therefore they must teach him what Saints are the best and cheif mediatours, &c. This done, he commandeth the devil in the name of God after a conjuring manner to come out of the water: and so after certain prayers he plungeth the child thrise over head and ears. For this they hold to be a point necessary, that no part of the child be undipped in the water.

The words that bear with them the form of baptisme uttered by the Priest, when he dippeth in the child, are the very same that are prescribed in the Gospel, and used by us, viz. *In the name of the Father, and of the Sonne, and of the Ghost.* For that they should alter the form of the words, and say *by the holy Ghost* (as I have heard that they did) following certain hereticks of the Greek church, I found to be untrue, as well by report of them that have been often at their baptismes, as by their book of *Liturgie* it self, wherein the order of baptisme is precisely set down.

When

When the child is baptized, the Priest layeth oyl and salt tempered together upon the forehead, and both sides of his face, and then upon his mouth, drawing it along with his finger over the childs lips, (as did the Popish priests) saying withall certain prayers to this effect, that God will make him a good Christian, &c. all this is done in the Church-porch. Then is the child (as being now made a Christian, and meet to be received within the Church doore) carried into the Church, the Priest going before, and there he is presented to the chief Idol of the Church, being laid on a cushion before the feet of the image, by it (as by the mediatour) to be commended unto God. If the child be sick or weak (specially in the winter) they use to make the water lukewarm. After baptisme the manner is to cut off the hair from the childs head, and having wrapped it within a piece of wax to lay up as a relique or monument in a secret place of the church.

This is the manner of their baptisme, which they account to be the

best and perfectest form: As they do all other parts of their religion, received (as they say) by tradition from the best Church, meaning the Greek. And therefore they will take great pains to make a proselyte or convert either of an infidell, or of a forein Christian, by rebaptizing him after the *Russe* manner. When they take any *Tartar* prisoner, commonly they will offer him life with condition to be baptized. And yet they perswade very few of them to redeem their life so, because of the naturall hatred the *Tartar* beareth to the *Russe* and the opinion he hath of his falshood and injustice. The year after *Mosko* was fired by the *Chrim Tartar* there was taken a *Divoymorsey*, one of the chief of that exploit with 300. *Tartars* more: who had all their lives offered them, if they would be baptized after the *Russe* manner. Which they refused all to do, with many reproches against those that perswaded them. And so being carried to the river *Mosko* (that runneth through the citie) they were all baptized after a violent manner, being thrust

thruſt down with a knock on the head into the water, through an hole made in the ice for that purpoſe. Of *Lieflanders* that are captives, there are many that take on them this ſecond *Ruſſe* baptiſme to get more libertie, and ſomewhat beſides towards their living, which the Emperour ordinarily uſeth to give them.

Of Engliſhmen ſince they frequented the countrey there was never any found that ſo much forgot God, his faith, and countrey, as that he would be content to be baptized *Ruſſe*, for any reſpect of fear, preferment or other means whatſoever, ſave onely *Richard Relph*, that following before an ungodly trade by keeping a *Caback* (againſt the order of the countrey) and being put off from that trade, and ſpoiled by the Emperours officers of that which he had, entred himſelf this laſt year into the *Ruſſe* profeſſion, and ſo was rebaptized, living now as much an idolatour, as before he was a rietour, and unthriftie perſon.

Such as thus receive the *Ruſſe* baptiſme are firſt carried into ſome Monaſterie

naſterie to be inſtructed there in the doctrine, and ceremonies of the Church. Where they uſe theſe ceremonies: Firſt, they put him into a new and freſh ſuit of apparell, made after the *Ruſſe* faſhion, and ſet a coronet or (in Summer) a garland upon his head. Then they anoint his head with oyl, and put a wax candle light into his hand, and ſo pray over him foure times a day, the ſpace of ſeven dayes. All this while he is to abſtain from fleſh, and white meats. The ſeven dayes being ended, he is purified and waſhed in a bath-ſtove, and ſo the eighth day he is brought into the Church, where he is taught by the Friers how to behave himſelf in preſence of their idols, by ducking down, knocking of the head, croſſing himſelf, and ſuch like geſtures, which are the greateſt part of the *Ruſſe* religion.

The Sacrament of the Lords ſupper they receive but once a year, in their great Lent time, a little before Eaſter. Three at the moſt are admitted at one time, and never above. The manner of their communicating

is

is thus: First they confeſſe themſelves of all their ſinnes to the Prieſt, whom they call their ghoſtly father. Then they come to the Church, and are called up to the Communion table, that ſtandeth like an altar, a little removed from the upper end of the Church, after the Dutch manner. Here firſt they are asked of the Prieſt whether they be clean or no, that is, whether they have never a ſinne behind that they left unconfeſſed. If they anſwer, *No*, they are taken to the table. Where the Prieſt beginneth with certain uſuall prayers, the communicants ſtanding in the meanwhile with their arms folded one within another, like penitentiaries or mourners. When theſe prayers are ended, the Prieſt taketh a ſpoon, and filleth it full of claret wine, then he putteth into it a ſmall piece of bread, and tempereth them both together, and ſo delivereth them in the ſpoon to the Communicants that ſtand in order, ſpeaking the uſuall words of the Sacrament, *Eat this*, &c. *Drink this*, &c. both at one time without any pauſe.

After

After that he delivereth them again bread by it ſelf, and then wine carded together with a little warm water, to repreſent bloud more rightly (as they they think) and the water withall, that flowed out of the ſide of Chriſt. Whiles this is in doing the communicants unfold their arms, and then folding them again, follow the Prieſt thrice round about the communion toble, and ſo return to their places again. Where having ſaid certain other prayers, he diſmiſſeth the communicants, with charge to be merry, and chear up themſelves for the ſeven dayes next following; which being ended, he enjoyneth them to faſt for it as long time after, which they uſe to obſerve with very great devotion, eating nothing elſe but bread and ſalt, except a little cabbage, and ſome other herb or root, with water or quaſſe mead for their drink.

This is their manner of adminiſtring the Sacraments. Wherein what they differ from the inſtitution of Chriſt, and what ceremonies they have added of their own, or rather borrowed

borrowed of the Greeks, may easily be noted.

## *Of the doctrine of the Russe Church, and what errours it holdeth.*

### CHAP. XVIII.

THeir chiefest errours in matter of faith I find to be these: First, concerning the word of God it self they will not read publickly certain books of the Canonicall Scripture, as the books of *Moses*, specially the foure last, *Exodus*, *Leviticus*, *Numeri*, and *Deuteronomie*, which they say are all made disauthentick, and put out of use by the coming of Christ, as not able to discern the difference betwixt the morall, and the ceremoniall law. The books of the prophets they allow of, but reade them not publickly in their churches for the same reason, because they were but directours unto Christ, and proper (as they say) to the nation of the Jews. Onely the book of Psalmes they have in great estimation, and sing

ſing and ſay them dayly in their Churches. Of the new Teſtament they allow and read all, except the *Reuelation*, which therefore they read not (though they allow it) becauſe they underſtand it not, neither have the like occaſion to know the fulfilling of the propheſies contained within it, concerning eſpecially the apoſtaſie of the Antichriſtian church, as have the Weſtern Churches. Notwithſtanding they have had their Antichriſts of the Greek Church, and may find their own falling off, and the puniſhments for it by the Turkiſh invaſion in the propheſies of that book.

Secondly (which is the fountain of the reſt of all their corruptions both in doctrine and ceremonies) they hold with the Papiſts, that their Church *Traditions* are of equall authoritie with the written word of God. Wherein they preferre themſelves before other Churches, affirming that they have the true and right traditions delivered by the Apoſtles to the Greek Church, and ſo unto them.

3. That

3. That the Church (meaning the Greek, and specially the Patriarch and his Synod, as the head of the rest) have a sovereigne authoritie to interpret the Scripture, and that all are bound to hold that interpretation as sound and authentick.

4. Concerning the divine nature and the three persons in the one substance of God, that the holy Ghost proceedeth from the Father onely, and not from the Sonne.

5. About the office of Christ they hold many foul errours, and the same almost as doth the Popish church: namely, that he is the sole mediatour of redemption, but not of intercession. Their chief reason (if they be talked withall) for defence of this errour is that unapt and fooliſh comparison betwixt God and a Monarch or Prince of this world, that must be sued unto by Mediatours about him: wherein they give speciall preferment to some above others, as to the blessed *Virgin*, whom they call *Prechyste*, or undefiled, and S. *Nicolas*, whom they call *Scora pomosnick*, or the *Speedy helper*, and say that he hath

300. an-

300. angels of the chiefeſt appointed by God to attend upon him. This hath brought them to an horrible exceſſe of idolatry, after the groſſeſt and prophaneſt manner, giving unto their images all religious worſhip of prayer, thanksgiving, offerings, and adoration, with proſtrating and knocking their heads to the ground before them, as to God himſelf. Which becauſe they do to the picture, not to the portraiture of the Saint, they ſay they worſhip not an idol, but the Saint in his image, and ſo offend not God, forgetting the commandment of God, that forbiddeth to make the image or likeneſſe of any thing, for any religious worſhip or uſe whatſoever. Their church-walls are very full of them, richly hanged and ſet forth with pearl and ſtone upon the ſmooth table. Though ſome alſo they have emboſſed, that ſtick from the board almoſt an inch outwards. They call them *Chudovodites*, or their miracle-workers: and when they provide them to ſet up in their Churches, in no caſe they may ſay that they have bought the image, but

but exchanged money for it.

6. For the means of juſtification, they agree with the Papiſts, that it is not by faith onely apprehending Chriſt, but by their works alſo; and that *Opus operatum*, or the work for the work ſake, muſt needs pleaſe God. And therefore they are all in their numbers of prayers, faſts, vows, and offerings to ſaints, alms-deeds, croſſings and ſuch like, and carrie their numbring beads about with them continualy, as well the Emperour and his Nobilitie as the common people, not onely in the Church, but in all other publick places, ſpecially at any ſet or ſolemn meeting, as in their faſts, law courts, common conſultations, entertainment of Ambaſſadours, and ſuch like.

7. They ſay with the Papiſts that no man can be aſſured of his ſalvation till the laſt ſentence be paſſed at the day of judgement.

8. They uſe auricular confeſſion, and think that they are purged by the very action from ſo many ſinnes as they confeſſe by name and in particular to the Prieſt.

9. They

9. They hold three Sacraments, of *Baptisme*, the *Lords supper*, and the *last anoyling*, or *unction*. Yet concerning their Sacrament of extreme unction, they hold it not so necessary to salvation as they do baptisme, but think it a great curse and punishment of God if any die without it.

10. They think there is a necessitie of baptisme, and that all are condemned that die without it.

11. They rebaptize as many Christians (not being of the Greek church) as they convert to their *Russe* profession, because they are divided from the true church, which is the Greek, as they say.

12. They make a difference of meats and drinks, accounting the use of one to be more holy then of another. And therefore in their set fasts they forbear to eat flesh and white meats (as we call them) after the manner of the Popish superstition: which they observe so strictly, and with such blind devotion, as that they will rather die then eat one bit of flesh, egges, or such like, for the health of their bodies in their extreme sicknesse.

13. They

13. They hold marriage to be unlawfull for all the Clergie men, except the priests onely, and for them also after the first wife, as was said before. Neither do they well allow of it in Lay-men after the second marriage. Which is a pretence now used against the Emperours onely brother, a child of six years old, who therefore is not prayed for in their Churches (as their manner is otherwise for the Princes bloud) because he was born of the fifth marriage, and so not legitimate. This charge was given to the priests by the Emperour himself, by procurement of the *Godonovs*: who make him believe that it is a good pollicie to turn away the liking of the people from the next successour.

Many other false opinions they have in matter of religion. But these are the chief, which they hold partly by means of their traditions (which they have received from the Greek Church) but specially by ignorance of the holy Scriptures. Which notwithstanding they have in the *Polonian* tongue, (that is all one with theirs

theirs ſome few words excepted) yet few of them read them with that godly care which they ought to do: neither have they (if they would) books ſufficient of the old and new Teſtament for the common people, but of their Liturgie onely, or book of common ſervice, whereof there are great numbers.

All this miſchief cometh from the Clergie, who being ignorant and godleſſe themſelves, are very wary to keep the people likewiſe in their ignorance and blindneſſe, for their living and bellies ſake; partly alſo from the manner of government ſetled among which the Emperours (whom it ſpecially behoveth) liſt not to have changed by any innovation, but to retain that religion that beſt agreeth with it. Which notwithſtanding it is not to be doubted, but that having the word of God in ſome ſort (though without the ordinary means to attain to a true ſenſe and underſtanding of it) God hath alſo his number among them. As may partly appear by that which a *Ruſſe* at *Moſko* ſaid in ſecret to one of my

ſervants

ſervants, ſpeaking againſt their images and other ſuperſtitions, That God had given unto England light to day, and might give it to morrow (if he pleaſed) to them.

As for any inquiſition or proceeding againſt men for matter of religion, I could hear of none; ſave a few years ſince againſt one man and his wife, who were kept in a cloſe priſon the ſpace of 28. years, till they were overgrown into a deformed faſhion, for their hair, nails, colour of countenance, and ſuch like, and in the end were burned at *Moſco*, in a ſmall houſe ſet on fire. The cauſe was kept ſecret, but like it was for ſome part of truth in matter of religion; though the people were made to believe by the Prieſts and Friers, that they held ſome great and damnable hereſie.

Of

## Of the manner of solemnizing their Marriages.

### CHAP. XXIV.

THe manner of making and solemnizing their marriages is different from the manner of other countries. The man (though he never saw the woman before) is not permitted to have any sight of her all the time of his woing, which he doth not by himself, but by his mother or some other ancient woman of his kinne (aswell by the parents as by the parties themselves, for without the knowledge and consent of the parents, the contract is not lawfull) the fathers on both sides, or such as are to them in stead of fathers, with other chief friends, having a meeting and conference about the dowrie, which is commonly very large, after the abilitie of the parents: so that you shall have a market man (as they call them) give a 1000. rubbels or more with his daughter.

As for the man it is never required of him, nor standeth with their cu-

stome

home to make any joynter in recompence of the dowrie. But in case he have a child by his wife, she enjoyeth a third deal after his decease. If he have two children by her or more, she is to have a courtesie more, at the discretion of the husband. If the husband depart without issue by his wife, she is returned home to her friends without any thing at all, save onely her dowrie, if the husband leave so much behind him in goods. When the agreement is made concerning the dowrie, they signe bonds one to the other, as well for the paiment of the dowrie, as the performing of the marriage by a certain day. If the woman were never married before, her father and friends are bound besides to assure her a maiden. Which breedeth many brabbles and quarrels at Law, if the man take any conceit concerning the behaviour and honestie of his wife.

Thus the contract being made, the parties begin to send tokens the one to the other, the woman first, then afterwards the man, but yet see not one another till the marriage be

solemnized. On the eve before the marriage day the bride is carried in a *Callimaco*, or coach, or in a sled (if it be winter) to the bridegroom's house, with her marriage-apparel and bedsted with her, which they are to lie in. For this is ever provided by the Bride, and is commonly very fair, with much cost bestowed upon it. Here she is accompanied all that night by her mother, and other women, but not welcomed, nor once seen by the Bridegroom himself.

When the time is come to have the marriage solemnized, the Bride hath put upon her a kind of hood, made of fine knitwork, or lawn, that covereth her head and all her body down to the middle; and so accompanied with her friends, and the bridegroom with his, they go to Church all on horseback, though the Church be near hand, and themselves but of very mean degree. The words of contract, and other ceremonies in solemnizing the marriage, are much after the order, and with the same words that are used with us, with a ring also given to the Bride.

Which

which being put on, and the words of contract pronounced, the Brides hand is delivered into the hand of the Bridegroom, which standeth all this while on the one side of the altar or table, and the Bride on the other. So the marriage knot being knit by the Priest, the Bride cometh to the Bridegroom (standing at the end of the altar or table) and falleth down at his feet, knocking her head upon his shoe, in token of her subjection and obedience. And the Bridegroom again casteth the lap of his gown or upper garment over the Bride, in token of his dutie to protect, and cherish her.

Then the Bridegroom and Bride standing both together at the tables end, cometh first the father, and the other friends of the Bride, & bow themselves down low to the Bridegroom; and so likewise his friends bow themselves to the Bride, in token of affinitie and love ever after betwixt the two kindreds. And withall, the father of the Bridegroom offereth to the Priest a loaf of bread, who delivereth it straight again to the father; and

other friends of the Bride, with attestation before God and their idols, that he deliver the dowrie wholly and truly at the day appointed, and hold love ever after, one kindred with another. Whereupon they break the loaf into pieces, and eat of it, to testifie their true and sincere meanings for performing of that charge, and thenceforth to become as grains of one loaf, or men of one table.

These ceremonies being ended, the Bridegroom taketh the Bride by the hand, and so they go on together with their friends after them, towards the Church-porch, where meet them certain with pots and cups in their hands, with mead and *Russe* wine: whereof the Bridegroom taketh first a chark or little cup full in his hand, and drinketh to the Bride, who opening her hood or veil below, and putting the cup to her mouth underneath it (for being seen of the Bridegroom) pledgeth him again. Thus returning altogether from the Church, the Bridegroom goeth not home to his own, but to his fathers house, and she likewise to hers, where either entertain

tertain their friends apart. At the entring into the houſe, they uſe to fling corn out of the windows, upon the Bridegroom and Bride, in token of plentie, and fruitfulneſſe to be with them ever after.

When the Evening is come, the Bride is brought to the Bridegrooms fathers houſe, and there lodgeth that night, with her veil or cover ſtill over her head. All that night ſhe may not ſpeak one word (for that charge ſhe receiveth by tradition from her mother, & other matrons her friends) that the Bridegroom muſt neither heare, nor ſee her, till the day after the marriage. Neither three dayes after may ſhe be heard to ſpeak, ſave certain few words at the table, in a ſet form, with great manners, and reverence to the Bridegroom. If ſhe behave herſelf otherwiſe, it is a great prejudice to her credit, and life ever after; and will highly be diſliked of the Bridegroom himſelf.

After the third day they depart to their own, and make a feaſt to both their friends together. The marriage day, and the whole time of their feſtivall,

ſtivall, the Bridegroom hath the honour to be called *Moloday Knez*, or young Duke, and the Bride *Moloday Knezay*, or young Dutcheſſe.

In living with their wives, they ſhew themſelves to be but of a barbarous condition, uſing them as ſervants, rather then wives; except the Noble-women, which are, or ſeem to be of more eſtimation with their husbands then the reſt of meaner ſort. They have this foul abuſe, contrary to good order and the word of God it ſelf, that upon diſlike of his wife, or other cauſe whatſoever the man may go into a Monaſterie, and ſhier himſelf a Frier, by pretence of devotion, and ſo leave his wife to ſhift for herſelf ſo well as ſhe can.

## *Of the other Ceremonies of the Ruſſe Church.*

## CHAP. XXV.

THe other ceremonies of their Church are many in number, eſpecially the abuſe about the ſigne of the Croſſe, which they ſet up in their

their high-wayes, in the tops of their Churches, and in every doore of their houses, signing themselves continually with it on their foreheads and breasts, with great devotion, as they will seem by their outward gesture. Which were lesse offence, if they gave not withall that religious reverence and worship unto it which is due to God onely, and used the dumbe shew and signing of it instead of thanksgiving, and of all other duties which they ow unto God. When they rise in the morning, they go commonly in the sight of some steeple that hath a crosse on the top, and so bowing themselves towards the crosse, signe themselves withall on their foreheads and breasts. And this is their thanksgiving to God for their nights rest, without any word speaking, except peradventure they say, *Aspody Pomeluy*, or, *Lord have mercie upon us.* When they sit down to meat, and rise again from it, the thanksgiving to God is the crossing of their foreheads and breasts, except it be some few that adde peradventure a word or two of some ordinarie prayer, im-

pertinent to that purpoſe. When they are to give an oath for the deciding of any controverſie at Law, they do it by ſwearing by the Croſſe, and kiſſing the feet of it, making it as God, whoſe name onely is to be uſed in ſuch triall of juſtice. When they enter into any houſe (where ever there is an idol hanging on the wall) they ſigne themſelves with the croſſe, and bow themſelves to it. When they begin any work, be it little or much, they arm themſelves firſt with the ſigne of the croſſe. And this commonly is all their prayer to God for good ſpeed of their buſineſſe. And thus they ſerve God with croſſes, after a croſſe and vain manner, not underſtanding what the croſſe of Chriſt is, nor the power of it. And yet they think all ſtrangers Chriſtians to be no better then Turks in compariſon of themſelves (and ſo they will ſay) becauſe they bow not themſelves, when they meet with the croſſe, nor ſigne themſelves with it, as the *Ruſſe* manner is.

They have holy water in like uſe and eſtimation as the Popiſh Church hath

hath. But herein they exceed them, in that they do not onely hallow their holy water ſtocks, and tubs full of water, but all the rivers of the countrey once every year. At *Moſko* it is done with great pomp and ſolemnitie, the Emperour himſelf being preſent at it, with all his Nobility marching through the ſtreets towards the river of *Moſkua*, in manner of proceſſion, in this order as followeth. Firſt go two Deacons, with banners in their hands, the one of *Prechefte* (or our Ladie) the other of S. *Michael*, fighting with the dragon. Then follow after the reſt of the Deacons and the prieſts of *Moſko*, two and two in a ranck, with copes on their backs, and their idols at their breaſts, carried with girdles or ſlings, made faſt about their necks. Next the prieſts come their Biſhops in their pontificalibus; then the Friers, Monks, and Abbots; and after, the Patriarch in rich attire, with a ball or ſphere on the top of his mitre, to ſignifie his univerſalitie over that Church: Laſt cometh the Emperour with all his nobility. The whole train

is of a mile long, or more. When they are come to the river, a great hole is made in the yce, where the market is kept, of a rod and a half broad, with a ſtage round about it to keep off the preſſe. Then beginneth the Patriarch to ſay certain prayers, and conjureth the devil to come out of the water: and ſo caſting in ſalt, and cenſing it with frankincenſe, maketh the whole river to become holy water. The morning before all the people of *Moſko* uſe to make croſſes of chalk over every doore, and window of their houſes, leſt the devil being conjured out of the water ſhould flie into their houſes.

When the ceremonies are ended, you ſhall ſee the black guard of the Emperours houſe, and then the reſt of the town, with their pails and buckets, to take of the hallowed water for drink, and other uſes. You ſhall alſo ſee the women dip in their children over head and ears, & many men and women leap into it, ſome naked, ſome with their clothes on when ſome man would think his finger would frieze off if he ſhould but

dip

dip it into the water. When the men have done, they bring their horse to the river, to drink of the sanctified water, and so make them as holy as a horse. Their set day for this solemn action of hallowing their rivers, is that we call *Twelfthday*. The like is done by other Bishops, in all parts of the Realm.

Their manner is also to give it to their sick, in their greatest extremity, thinking that it will either recover them, or sanctifie them to God. Whereby they kill many, through their unreasonable superstition, as did the *Lord Borris* his onely sonne, at my being at the *Mosko*, whom he killed (as was said by the physicians) by pouring into him cold holy water, and presenting him naked into the Church to their Saint *Basileo*, in the cold of the Winter in an extremitie of sickneſſe.

They have an image of Christ, which they call *Neruchi* (which signifieth as much as *Made without hands*) for so their priests and superstition withall perswadeth them it was. This in their processions they

carry

carrie about with them on high upon a pole, encloſed within a pix, made like a lanthorn, and do reverence to it as to a great myſterie.

At every brewing, their manner is likewiſe to bring a diſh of their wort to the Prieſt within the Church, which being hallowed by him is poured into the brewing, and ſo giveth it ſuch a virtue, as when they drink of it they are ſeldome ſober. The like they do with the firſt fruits of their corn in Harveſt.

They have another ceremonie on Palmſunday, of ancient tradition, what time the Patriarch rideth through the *Moſko* the Emperour himſelf holding his horſe bridle, and the people crying *Hoſanna*, and ſpreading their upper garments under his horſe feet. The Emperour hath of the Patriarch for his good ſervice of that day 200. rubbels of ſtanding penſion. Another pageant they have much like to this, the week before the nativitie of Chriſt, when every Biſhop in his Cathedrall Church ſetteth forth a ſhew of the three children in the Oven, where the

the Angel is made to come flying from the roof of the Church with great admiration of the lookers on, and many terrible flashes of fire are made with rosen and gun-powder by the *Chaldeans* (as they call them) that run about the town all the twelve dayes, disguised in their players coats, and make much good sport for the honour of the Bishops pageant. At the *Mosko* the Emperour himself, and the Empresse never fail to be at it, though it be but the same matter plaid every year, without any new invention at all.

Besides their fasts on Wednesdayes and Fridayes throughout the whole year (the one because they say Christ was sold on the Wednesday, the other because he suffered on the Friday) they have foure great Fasts or Lents every year. The first, (which they call their great Lent) is at the same time with ours. The second, about Midsummer. The third, in Harvest time. The fourth, about Hallontide: which they keep not of policie, but of mere superstition. In their great Lent for the first week they

they eat nothing but bread and salt, and drink nothing but water, neither meddle with any matter of their vocation, but intend their shrieving and fasting onely. They have also 3. *Vigils* or *Wakes* in their great Lent, which they call *Stoiania*, and the last Friday their great *Vigil*, as they call it, what time the whole parish must be present in the Church, and watch from nine a clock in the Evening till six in the morning, all the while standing, save when they fall down and knock their heads to their idols, which must be an hundred and seventie times just through the whole night.

About their burialls also they have many superstitious and profane ceremonies, as putting within the finger of the corps a letter to Saint *Nicholas*, whom they make their chief mediatour, and as it were the porter of heaven gates, as the Papists do their *Peter*.

In Winter time, when all is covered with snow, and the ground so hard frozen, as that no spade nor pikeax can enter, their manner is

not

not to burie their dead, but to keep the bodies (ſo many as die all the Winter time) in an houſe, in the ſuburbs, or out parts of the town, which they call *Bobſedom*, that is, *Gods houſe*, where the dead bodies are piled up together likt billets on a woodſtack, as hard with the froſt as a very ſtone, till the Springtide come, and reſolveth the froſt, what time every man taketh his dead friend, and committeth him to the ground.

They have beſides their years and moneths minds for their friends departed, what time they have prayers ſaid over the grave by the Prieſt, who hath a penie ordinary for his pains. When any dieth, they have ordinary women mourners, that come to lament for the dead partie, and ſtand howling over the bodie, after a profane and heatheniſh manner (ſometimes in the houſe, ſometimes bringing the bodie into the backſide) asking him what he wanted, and what he meant to die. They burie their dead, as the partie uſed to go, with coat, hoſe, boots, hat, and the reſt of his apparel.

Many

Many other vain and superstitious ceremonies they have, which were long and tedious to report. By these it may appear how farre they are fallen from the true knowledge and practice of Christian religion, having exchanged the word of God for their vain traditions, and brought all to externall and ridiculous ceremonies, without any regard of spirit and truth, which God requireth in his true worship.

## *Of the Emperours domestick, or private behaviour.*

## CHAP. XXVI.

THe Emperours private behaviour, so much as may be, or is meet to be known, is after this manner. He riseth commonly about 4. a clock in the morning. After his apparelling and washing, in cometh his ghostly father or priest of his chamber, which is named in their tongue, *Otetz Duhouna*, with his crosse in his hand, wherewith he blesseth him, laying it first on his forehead, then upon

upon his cheeks, or sides of his face: and then offereth him the end of it to kisse. This done, the Clerk of the crosse (called *Chersby Deyack Prosery*) bringeth into his chamber a painted image, representing the Saint for that day. For every day with them hath his severall Saint, as it were the patron for that day. This he placeth among the rest of his image-gods, wherewithall his chamber is decked, as thick almost as the wall can bear, with lamps and wax candles burning before them. They are very costly and gorgeously decked with pearl, and precious stone. This image being placed before him, the Emperour beginneth to crosse himself after the *Russe* manner, first on the forehead, then on both sides of his breast, with *Aspody Pomeluy, Pomeluy mena hospody, sacroy mena gresnick Sybodestua*: which is as much to say, as, *Help me O Lord my God, Lord comfort me, defend and keep me a sinner from doing evil, &c.* This he directeth towards the image or Saint for that day, whom he nameth in his prayer, together with our Ladie (whom they call

*Precheste)*

*Frochelle*) *Saint Nicholas*, or some other, to whom he beareth most devotion, bowing himself prostrate unto them, with knocking his head to the very ground. Thus he continueth the space of a quarter of an houre or thereabouts.

Then cometh again the ghostly father or chamber priest with a silver bowl full of holy water, which they call in *Russe*, *Tweta Veda*, and a sprinkle of Basill (as they call it) in his hand: and so all to besprinkleth first the image-gods, and then the Emperour. This holy water is brought fresh every day from the Monasteries, farre and near, sent to the Emperour from the Abbot or Prior, in the name of the Saint, that is patron of that Monasterie, as a speciall token of good will from him.

These devotions being ended, he sendeth in to the Empresse, to ask whether she hath rested in health, &c. And after a little pause goeth himself to salute her in a middle room betwixt both their chambers. The Empresse lieth apart from him, and keepeth not one chamber nor table with

the

the Emperour ordinarily, save upon the eve of their Lents, or common Fasts, what time she is his ordinary guest at bed and boord. After their meeting in the morning, they go together to their private Church or Chapel, where is said or sung a morning Service (called *Zautrana*) of an houre long or thereabouts. From the Church he returneth home, and sitteth him down in a great chamber, to be seen and saluted by his Nobilitie, such as are in favour about the Court. If he have to say to any of them, or they to him, then is the time. And this is ordinary, except his health, or some other occasion alter the custome.

About nine in the morning he goeth to another Church within his Castle, where is sung by Priests and Choristers the high Service (called *Obtadua* or *Complin*) which commonly lasteth two houres, the Emperour in the mean time talking commonly with some of his Councel, Nobilitie, or captains, which have to say to him, or he to them: And the Councel likewise conferre together among them-

themselves, as if they were in their councel house. This ended, he returneth home, and recreateth himself untill it be dinner time.

He is served at his table on this manner. First, every dish (as it is delivered at the dresser) is tasted by the Cook, in the presence of the high Steward, or his Deputie, and so is received by the Gentlemen wayters (called *Shilshey*) and by them carried up to the Emperours table, the high Steward or his Deputie going before: There it is received by the Sewer (called *Grasinoy*) who giveth a taste of every dish to the Taster, and so placeth it before the Emperour. The number of his dishes for his ordinarie service is about seventy, dressed somewhat grossely, with much garlick and salt, much after the Dutch manner. When he exceedeth upon some occasion of the day, or entertainment of some Ambassadour, he hath many more dishes. The service is sent up by two dishes at a time, or three at the most, that he may eat it warm, first the baked, then the rost meats, and last the broths. In his

dining

dining chamber is another table, where ſit the chief of his Nobilitie that are about his Court, and his ghoſtly father, or Chaplain. On the one ſide of the chamber ſtandeth a cupboard or table of plate, very fair and rich, with a great ciſtern of Copper by it, full of ice and ſnow, wherein ſtand the pots that ſerve for that meal. The taſter holdeth the cup that he drinketh in all dinner time, and delivereth it unto him with a ſay, when he calleth for it. The manner is to make many diſhes out of the ſervice after it is ſet on the table, and to ſend them to ſuch Noblemen and officers as the Emperour liketh beſt. And this is counted a great favour and honour.

After dinner he layeth him down to reſt, where commonly he taketh three houres ſleep, except he employ one of the houres to bathing, or boxing. And this cuſtome for ſleeping after dinner is an ordinary matter with him, as with all the *Ruſſes*. After his ſleep, he goeth to evenſong (called *Vecherna*) and thence returning, for the moſt part recreateth himſelf

himself with the Empresse till supper time, with jesters, and dwarfs, men and women, that tumble before him, and sing many songs after the *Russe* manner. This is his common recreation betwixt meals, that he most delights in. One other speciall recreation is the fight with wild Bears, which are caught in pits, or nets, and are kept in barred cages for that purpose, against the Emperour be disposed to see the pastime. The fight with the Bear is on this sort. The man is turned into a circle walled round about, where he is to quit himself so well as he can, for there is no way to flie out. When the Bear is turned loose, he cometh upon him with open mouth. If at the first push he misse his aim, so that the Bear come within him, he is in great danger. But the wild Bear, being very fierce, hath this qualitie, that giveth advantage to the Hunter; his manner is when he assaileth a man to rise up right on his two hinder legs, and so to come roring with open mouth upon him: And if the Hunter then can push right into the very breast of him,

him, betwixt his forelegges (as commonly he will not misse) resting the other end of their boarspear at the side of his foot, and so keeping the pike still towards the face of the Bear, he speedeth him commonly at one blow. But many times these Hunters come short, and are either slain, or miserably torn with the teeth and talents of the fierce beast. If the partie quit himself well in this fight with the Bear, he is carried to drink at the Emperours seller doore: where he drinketh himself drunk for the honour of *Hospodare*. And this is his reward for adventuring his life, for the Emperours pleasure. To maintain this pastime the Emperour hath certain huntsmen that are appointed for that purpose to take the wild Bear. This is his recreation commonly on the holy dayes. Sometimes he spendeth his time in looking upon his goldsmiths, and jewellers, taylers, embroiderers, painters, and such like, and so goeth to his supper. When it draweth towards bed time, his prieſt saith certain prayers, and then the Emperour blesseth

and

and croſſeth himſelf, as in the morning, for a quarter of an houre or thereabouts, and ſo goeth to his bed.

The Emperour that now is (called *Theodore Juanowich*) is for his perſon of a mean ſtature, ſomewhat low and groſſe, of a ſallow complexion, & inclining to the dropſie, hawk-noſed, unſteadie in his pace by reaſon of ſome weakneſſe of his limbs, heavie and unactive, yet commonly ſmiling almoſt to a laughter. For qualitie otherwiſe, ſimple and ſlow-witted, but very gentle, and of an eaſie nature, quiet, mercifull, of no martiall diſpoſition, nor greatly apt for matter of policie, very ſuperſtitious, and infinite that way. Beſides his private devotions at home, he goeth every week commonly on pilgrimage to ſome Monaſteris or other that is neareſt hand. He is 34. years old, or thereabouts, and hath reigned almoſt the ſpace of ſix years.

Of

## Of the Emperours privat and household Officers.

### CHAP. XXVI.

THe chief officers of the Emperours household are these which follow. The first is the office of the *Boiarin Caneshenu*, or Master of the Horse. Which containeth no more then is expressed by the name, that is, to be overseer of the Horse, and not *magister equitum*, or Master of the Horsemen. For he appointeth other for that service, as occasion doth require (as before was said.) He that beareth that office at this time, is *Borris Fedorowich Godonee*, brother to the Empresse. Of Horse for service in his warres (besides other for his ordinary uses) he hath to the number of 10000. which are kept about *Mosko*.

The next is the Lord Steward of his household, at this time, one *Gregorie Vasilowich Godonee*. The third is his Treasurer, that keepeth all his money, jewels, plate, &c. now called *Stepan Vasilowich Godonee*. The

fourth his Controller, now *Andrea Petrolowich Clesnine*. The fifth his Chamberlain He that attendeth that office at this time, is called *Efloma Bisabreza Pastelnischay*. The sixth his Tasters, now *Theodore Alexandrowich*, and *Juan Vasilowich Godonoe*. The seventh his Harbengers, which are three Noblemen, and divers other Gentlemen that do the office under them. These are his ordinary officers, and offices of the chiefest account.

Of Gentlemen beside that wait about his chamber and person (called *Shilsey Strapsey*) there are two hundred, all Noblemens sonnes. His ordinary Guard is 2000. Hagbutters ready with their pieces charged, and their match lighted, with other necessary furniture, continually day and night: which come not within the house, but wait without in the court or yard, where the Emperour is abiding. In the night time there lodgeth next to his bedchamber the chief Chamberlain, with one or two more of best trust about him. A second chamber off there lodge six

other

other of like account, for their trust and faithfulnesse. In the third chamber lie certain young Gentlemen, of these two hundred called *Shilsey Strapsey*, that take their turns by fourties every night. There are Grooms besides that watch in their course, and lie at every gate and doore of the Court called *Estopnick*.

The Hagbutters or Gunners, whereof there are two thousand (as was said before) watch about the Emperours lodging or bed-chamber by course, two hundred and fiftie every night, and two hundred and fiftie more in the Court yard, and about the Treasure-house. His court or house at the *Mosko* is made Castlewise, walled about, with great store of fair ordinance planted upon the wall, and containeth a great breadth of ground within it, with many dwelling houses, which are appointed for such as are known to be sure, and trustie to the Emperour.

*Of the private behaviour & qualitie of the Russe people.*

## CHAP. XXVIII.

THe private behaviour and qualitie of the *Russe* people may partly be understood by that which hath been said concerning the publick state and usage of the country. As touching the naturall habit of their bodies, they are for the most part of a large size, and of very fleshly bodies, accounting it a grace to the somewhat grosse and burley, and therefore they nourish and spread their beards to have them long and broad. But for the most part they are very unwieldie and unactive withall. Which may be thought to come partly of the climate, and the numbnesse which they get by the cold in winter, and partly of their diet, that standeth most of roots, onions, garlick, cabbage, and such like things that breed grosse humours, which they use to eat alone, and with their other meats.

Their diet is rather much then curious.

rious. At their meals they begin commonly with a *Chark* of small cups of *Aqua vitæ* (which they call *Russe wine*) and then drink not till towards the end of their meals, taking it in large cups, and altogether with kissing one another at every pledge. And therefore after dinner there is no talking with them, but every man goeth to his bench to take his afternoons sleep, which is as ordinary with them as their nights rest. When they exceed, and have varietie of dishes, the first are their baked meats (for roast meats they use little) and then their broaths or pottage. To drink drunk, is an ordinary matter with them every day in the week. Their common drink is *Mead*: the poorer sort use water, and a thin drink called *Quasse*, which is nothing else (as we say) but water turned out of his wits, with a little branne meashed with it.

This diet would breed in them many diseases, but that they use bathstoves or hot-houses in stead of all Physick, commonly twice or thrice every week. All the winter-time,

and almoſt the whole Summer, they heat there *Peaçoes*, which are made like the *Germane* bathſtoves, and their *Potlads* like ovens, that ſo warm the houſe, that a ſtranger at the firſt ſhall hardly like of it. Theſe two extremities, ſpecially in the winter of heat within their houſes, and of extreme cold without, together with their diet, maketh them of a dark and ſallow complexion, their skinnes being tanned and parched both with cold and with heat; ſpecially the women, that for the greater part are of farre worſe complexions then the men. Whereof the cauſe I take to be their keeping within the hot houſes, and buſying themſelves about the heating and uſing of their bathſtoves and peaches.

The *Ruſſe*, becauſe that he is uſed to both theſe extremities of heat and of cold, can bear them both a great deal more patiently then ſtrangers can do. You ſhall ſee them ſometimes (to ſeaſon their bodies) come out of their bathſtoves all on a froth, and fuming, as hot almoſt as a pig at a ſpit, and preſently to leap into the river

river ſtark naked, or to poure cold water all over their bodies, and that in the coldeſt of all the winter-time. The women to mend the bad hue of their skinnes uſe to paint their faces with white and red colours, ſo visibly, that every man may perceive it. Which is made no matter, becauſe it is common, and liked well by their husbands: who make their wives and daughters an ordinary allowance to buy them colours to paint their faces withall, and delight themſelves much to ſee them of fowl women to become ſuch fair images. This parcheth the skin, and helpeth to deform them when their painting is off.

They apparel themſelves after the Greek manner. The Noblemans attire is on this faſhion: Firſt a *Taffia*, or little night-cap on his head, that covereth little more then his crown, commonly very rich, wrought of ſilk and gold thread, and ſet with pearl & precious ſtone. His head he keepeth ſhaven cloſe to the very skin, except he be in ſome diſpleaſure with the Emperour: Then he ſuffereth his hair

to grow and hang down upon his shoulders, covering his face as uggly and deformedly as he can. Over the *Tessa* he weareth a wide cap of black Fox (which they account for the best furre) with a *Tiara* or long bonnet put within it, standing up like a *Persian* or *Babylonian* hat. About his neck (which is seen all bare) is a collet set with pearl and precious stone, about three or foure fingers broad. Next over his shirt (which is curiously wrought, because he strippeth himself into it in the Summer time, while he is within the house) is a *Sherpa*, or light garment of silk, made down to the knees, buttoned before: and then a *Caftan* or a close coat buttoned, and girt to him with a *Persian* girdle, whereat he hangs his knives and spoon. This commonly is of cloth of gold, and hangeth down as low as his ancles. Over that he weareth a loose garment of some rich silk, furred and faced about with some gold lace, called a *Ferrn*. Another over that of chamlet, or like stuff called an *Alkaben*, sleeved and hanging low, and the cape commonly broached,

broached, and set all with pearl. When he goeth abroad, he casteth over all these (which are but sleight though they seem to be many) another garment, called an *Houratkey*, like to the *Alkaban*, save that it is made without a coller for the neck; and this is commonly of fine cloth, or Camels hair. His bushins (which he weareth in stead of hose, with linen folles under them in stead of boot-hose) are made of a *Persian* leather, called *Saphion*, embroidered with pearl. His upper stocks commonly are of cloth of gold. When he goeth abroad, he mounteth on horseback, though it be but to the next doore, which is the manner also of the *Boiarskey*, or Gentlemen.

The *Boiarskey* or Gentlemans attire is of the same fashion, but differeth in stuff: and yet he will have his *Caftan* or undercoat sometimes of cloth of gold, the rest of cloth, or silk.

The Noblewoman (called *Chyna Boiarshena*) weareth on her head first a caul of some soft silk (which is commonly red) and over it a frontlet,

called

called *Obrosa* of white colour over that her cap (made after the coif fashion of cloth of gold) called *Shapka Zemska*, edged with some rich furre, and set with pearl and stone. Though they have of late begun to disdain embroidering with pearl about their caps, because the Dyacks and some Merchants wives have taken up the fashion. In their ears they wear ear-rings (which they call *Sargee*) of two inches or more compasse, the matter of gold set with Rubies, or Saphires, or some like pretious stone. In summer they go often with kerchiefs of fine white lawn, or cambrick, fastned under the chinne, with two long taffs pendent. The kerchief spotted & set thick with rich pearl. When they ride or go abroad in rainie weather, they wear white hats with coloured bands (called *Stapa Zemskoy*.) About their necks they wear collers of three or foure fingers broad, set with rich pearl and precious stone. Their upper garment is a loose gown, called *Opoken*, commonly of skarlet, with wide loose sleeves, hanging down to the ground, but-

tened

tened before with great gold buttons, or at least silver and guilt, nigh as big as a walnut. Which hath hanging over it, fastned under the cap, a large broad cape of some rich furre, that hangeth down almost to the middes of their backs. Next under the *Oposken* or upper garment, they wear another, called a *Leitnick*, that is made close before with great wide sleeves, the cuff or half sleeve up to the elbows, commonly of cloth of gold, and under that a *Ferrie Zemskey*, which hangeth loose buttoned throughout to the very foot. On the handwrests they wear very fair bracelets, about two fingers broad of pearl and precious stone. They go all in buskins of white, yellow, blue, or some other coloured leather, embroidered with pearl. This is the attire of the Noblewomen of *Russia*, when she maketh the best shew of her self. The Gentlewomans apparell may differ in the stuff, but is all one for the making or fashion.

As for the poore *Moujick* and his wife they go poorly clad. The man with his *Odnorat key*, or loose gown

to

to the small of the legge, tyed toge-
ther with a lace before, of course
white or blue cloth, with some *Shuba*
or long wastcote of furre, or of sheep-
skinne under it, and his furred cap,
and buskins. The poorer sort of
them have their *Odnoushkey*, or upper
garment, made of Cows hair. This
is their winter habit. In the sum-
mer time commonly they wear no-
thing but their shirts on, their backs
and buskins on their legges. The
woman goeth in a red or blue gown,
when she maketh the best shew, and
with some warm *Shuba* of furre un-
der it in the winter time. But in the
summer, nothing but her two shirts
(for so they call them) one over the
other, whether they be within doors,
or without. On their heads they wear
caps of some coloured fluff, many
of velvet, or of cloth of gold, but
for the most part kerchiefs. With-
out ear-rings of silver or some other
metall, and lace crosse about her
neck, you shall see no *Russe* woman,
be she wife or maid.

As touching their behaviour and
quality otherwise, they are of rea-

sonable

ſonable capacities, if they had thoſe meanes that ſome other nations have to train up their wits in good nurture and learning. Which they might borrow of the *Poleniens*, and other their neighbours, but that they refuſe it of a very ſelf pride, as accounting their own fashions to be farre the beſt. Partly alſo (as I ſaid before) for that their manner of bringing up (void of all good learning and civil behaviour) is thought, by their governours moſt agreeable to that ſtate, and their manner of government. Which the people would hardly bear, if they were once civilled, and brought to more underſtanding of God, and good policie. This cauſeth the Emperours to keep out all meanes of making it better, and to be very warie for excluding all peregrinitie, that might alter their fashions. Which were leſſe to be diſliked, if it ſet not a price into the very minds of his people. For as themſelves are very hardly and cruelly deale withall by their chief Magiſtrates, and other ſuperiours, ſo are they as cruell one againſt another, ſpecially over their

inferiours, and such as are under them. So that the baseſt and wretchedeſt *Chriſtiane* (as they call him) that ſtoopeth and croucheth like a dog to the Gentleman, and licketh up the duſt that lieth at his feet, is an intolerable tyrant where he hath the advantage. By this means the whole Countrey is filled with rapine and murder. They make no account of the life of a man. You ſhall have a man robbed ſometime in the very ſtreets of their townes, if he go late in the evening, and yet no man to come forth out of his doores to reſcue him, though he hear him crie out. I will not ſpeak of the ſtrangeneſſe of the murders, and other cruelties committed among them, that would ſcarcely be believed to be done among men, ſpecially ſuch as profeſſe themſelves Chriſtians.

The number of their vagrant and begging poore is almoſt infinite, that are ſo pinched with famine and extreme need, as that they begge after a violent and deſperate manner, with *give me and eat me, give me and kill me*, and ſuch like phraſes. Whereby

it

it may be gheſſed what they are towards ſtrangers, that are ſo unnaturall and cruell towards their own. And yet it may be doubted whether is the greater, the crueltie or intemperancie that is uſed in that countrey. I will not ſpeak of it, becauſe it is ſo foul, and not to be named. The whole countrey overfloweth with all ſinne of that kind. And no marvell, as having no law to reſtrain whoredomes, adulteries, and like uncleanneſſe of life.

As for the truth of his word, the *Ruſſe* for the moſt part maketh ſmall regard of it, ſo he may gain by a lie, and breach of his promiſe. And it may be ſaid truly (as they know beſt that have traded moſt with them) that from the great to the ſmall (except ſome few that will ſcarcely be found) the *Ruſſe* neither believeth any thing that another man ſpeaketh, nor ſpeaketh any thing himſelf worthy to be believed. Theſe qualities make them very odious to all their neighbours, ſpecially to the *Tartars*, that account themſelves to be honeſt and juſt in compariſon of the *Ruſſe*.

It

It is supposed by some that do and consider of the state of both countreys, that the offence they take at the *Rosse* government, and their manner of behaviour, hath been a great cause to keep the *Tartar* still Heathenish and to mislike (as he doth) of the Christian profession.

FINIS.

MVSEVM BRITANNICVM